1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

which might be quite clear to a native, but which was obscure to one not accustomed to thinking in the same way as the natives. In some cases I could obtain no satisfactory explanation, and such legends are given in this chapter in as nearly as possible an exact literal translation of the original. In other cases the explanations given by the natives have been incorporated in the translation itself.

In order to give the reader a fair idea of the nature of the legends as they are told, one is here given in the native language (*Aka-Čari*) with a word-for-word translation.

A Maia Dik iǰokoduko; *o kǫnmo teč inǰuktertǫia;*
Sir Prawn makes fire; yam leaf catches fire;

kǫnmo teč bi ikterbie; *kete uiǰoko;* *uiǰokobiko;*
yam leaf is dry; that one it burns; he makes a fire;

Maia Dik ubenoba; *Maia Totemo emato;* *uǰokil uektebalo;*
Sir Prawn slept; Sir Kingfisher takes; he fire with he runs away

Maia Totemo ǰokobiko; *Maia Totemo taǰeo ubiko;*
Sir Kingfisher makes a fire; Sir Kingfisher fish (food) cooks;

upetil ubeno; *Maia Mite ǰuktebalo uemato.*
his belly in he sleeps; Sir Dove runs away taking.

The above translation is hardly comprehensible without a little explanation. The word *iǰoko* means "something burns," the word *ubiko* means "he cooks (by roasting)." The compound *ijokobiko* may mean either "he makes a fire and cooks something at it" or it may simply mean "he makes up a fire (by adding firewood)." The word *iǰokoduko* has a quite different meaning, "to produce fire." The derivation of *inǰuktertǫia* is uncertain, as I am not sure of the proper use of *er-tǫia*; it is translated on the basis of the explanation given me by the man who told the story. The word *ikterbie* is descriptive of the dryness of dead leaves.

A free translation would be as follows: "It was Sir Prawn who first produced or obtained fire. Some yam leaves, being shrivelled and dry by reason of the hot weather, caught fire and burnt. The prawn made a fire with some firewood and

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

539 773 went to sleep. The kingfisher stole fire and ran away with it. He made a fire and cooked some fish. When he had filled his belly he went to sleep. The dove stole fire from the kingfisher and ran away." It is implied that it was the dove who gave the fire to the ancestors of the Andamanese.

773 Versions of legends of the origin of fire are given by Mr Portman, in each of the languages of the Southern group of tribes[1].

All the legends relate to events that are supposed to have happened in the past, and deal with the doings of the ancestors of the Andamanese. In the North Andaman the ancestors are sometimes called *Lau t'er-kuro*, i.e. the big spirits, "big" being used in the sense of our word "chief." Another term for them is *N'a-mai-koloko*, from *n'* or *nio* = they, *aka-mai* = father, and *koloko* = people, so that the phrase literally means "the father people," or the ancestors. In the South Andaman the ancestors are sometimes called *Čauga tabaŋa*, which is the equivalent of *Lau t'er-kuro*. Mr Man seems to have misunderstood the exact meaning of this term. He writes: "*Lači Lora-lola*, the chief of the survivors from the Deluge[2], gave, at his death, the name of *Čauga tabaŋa* to their descendants.....The *Čauga tabaŋa* are described as fine tall men with large beards, and they are said to have been long lived, but, in other respects and in their mode of living they did not differ from the present inhabitants. The name seems to have been borne till comparatively recent times, as a few still living are said to remember having seen the last of the so-called *Čauga tabaŋa*[3]."

Mr Man has evidently not realised that the term *čauga* cannot be applied to any living Andamanese, but may be applied to every dead one. The *Čauga* are the spirits of dead natives, and new *Čauga* are continually coming into existence by death. Any person who is of such importance when alive as to form the subject of legends or stories after his death may be distinguished (after his death only) as a *Čauga tabaŋa*. The name may thus be applied to the purely mythical ancestors of the legends, and also to the spirits of men recently dead

[1] Portman, *Notes on the Languages*, etc. p. 97.
[2] The legend will be given later.
[3] Man, *op. cit.* p. 169.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

"The first man was *Ĵutpu*[1]. He was born inside the joint of a big bamboo, just like a bird in an egg[2]. The bamboo split and he came out. He was a little child. When it rained he made a small hut for himself and lived in it. He made little bows and arrows. As he grew bigger he made bigger huts, and bigger bows and arrows. One day he found a lump of quartz and with it he scarified himself. *Ĵutpu* was lonely, living all by himself. He took some clay (*kọt*) from a nest of the white ants and moulded it into the shape of a woman. She became alive and became his wife. She was called *Kọt*. They lived together at *Teraut-buliu*. Afterwards *Ĵutpu* made other people out of clay. These were the ancestors. *Ĵutpu* taught them how to make canoes and bows and arrows, and how to hunt and fish. His wife taught the women how to make baskets and nets and mats and belts, and how to use clay for making patterns on the body."

The same story was told me by *Aka-Ĵeru* men, the only difference being that they gave the name of the place where *Ĵutpu* lived differently, mentioning a spot in the *Aka-Ĵeru* country.

From the *Aka-Ĵeru* I also obtained what is really another version of the same legend, though the name of the first ancestor is given differently. "The first man came out of the buttress of a *pọičo* (*Sterculia*) tree, and was called *Pọičotobut* (*Sterculia* buttress). He had no wife, so he cohabited with an ant's nest (*kọt*) and thus obtained a large number of children. These were the first Andamanese, and *Pọičotobut* taught them all their arts and customs. *Pọičotobut* lived at *Bọrọŋ Buliu* (in *Aka-Ĵeru* country)."

The association between the origin of the Andamanese and an ant's nest (*kọt*) is retained in another legend, told by an *Aka-Ĵeru* man. "*Tarai* (the south-west monsoon) was the first man. His wife was *Kọt*. They lived at *Tarai-era-*

[1] The name seems to mean "alone."

[2] The giant bamboo does not grow in the Andamans, but pieces of it are often drifted ashore, having come from the coast of Burma. The natives pick up these drift-wood bamboos and make buckets of them. It is possible that the bamboo from which the first man was born was just such a piece drifted up from the sea. Unfortunately I neglected to enquire on this point when taking down the legend.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

poy[1]. Their children were *Tau* (the sky), *Bọto* (wind), *Piribi* (storm), and *Air* (the foam on a rough sea)."

An entirely different legend, of which, however, I could not obtain a detailed version, is also found in the *Aka-Jeru* tribe. This is to the effect that the first living being was *Maia Čara*[2]. He made the earth, and caused it to be peopled with inhabitants. He also made the sun and moon. In the last chapter *Čara* was mentioned as a mythical being associated with the sun, with daylight and with fine weather. One of my informants of the *Aka-Jeru* tribe said that *Čara* had a wife named *Nimi* (a common personal name), and that his children were *Čeo* (knife), *Ino* (water), *Loto*, and *Luk*. It is *Maia Čara*, according to one commonly received account, who makes the daylight every day.

I could not obtain any *Aka-Kede* legend as to the origin of mankind. One informant of that tribe said that it was *Bilika* (the north-east monsoon) who made the world and the first men and women, but he could give me no detailed legend.

In the *Aka-Kọl* and *A-Pučikwar* tribes there are several versions of a legend that makes the monitor lizard (*Varanus salvator*) the progenitor of the Andaman race. In all the versions there is no mention of how the lizard himself originated. The following was told me by an *Aka-Kọl* man. "When *Ta Pẹti* (Sir Monitor Lizard) was *aka-gọi* (i.e. unmarried, but having completed the initiation ceremonies), he went into the jungle to hunt pig. He climbed up a *Dipterocarpus* tree, and got stuck there[3]. *Beyan* (civet-cat, *Paradoxurus*) found him there, stuck in the tree. She released him and helped him to get down. The two got married. Their children were the *Tomo-la* (i.e. the ancestors)."

Another legend telling how the monitor lizard obtained a wife was related to me on more than one occasion by *A-Pučikwar* men. "The first of the ancestors (*Tomo-la*) was *Ta Pẹtie* (Sir Monitor Lizard). He lived at *Tomo-la-tog*. At first he had

[1] The meaning of the name is "the cave of *Tarai*"; I believe that this is the name of a spot in the *Aka-Jeru* country.

[2] The meaning of the name was not discovered.

[3] The lizard was caught in some way by his genital organs, but I was unable to understand the story completely.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

no wife. One day, when he was out fishing, he found a piece of black wood of the kind called *kọlotat* (*Diospyros* sp.). He found it in the creek, and brought it to his hut, where he put it on the little platform over the fire[1]. He sat down by the fire and set to work over an arrow that he was making. As he bent over his work he did not see what was happening. By and by he heard some one laugh, and looked up. Then he saw that the piece of wood had turned into a woman. He got up and took her down from the platform. She sat down with him and became his wife. They had a son named *Pọi* (a species of small bird, possibly a woodpecker), and afterwards many other children. They lived together for a long time at *Tomo-la-tog*. One day *Ta Pẹtie* went fishing and was drowned in the creek. He turned into a *kara-duku*."

There is some doubt about the translation of the word *kara-duku*. It is an *Aka-Bea* word, although it was used as given above, by an *A-Pučikwar* man. Mr Man translates it "cachalot." Mr Portman says that *kara-duku* is "crocodile," but that the cachalot, the proper name of which is *biriga-ta*, is also sometimes called *kara-duku*[2]. The only authority for the existence of crocodiles in the Andamans is the statement of Mr Portman, who says that the natives killed one in the Middle Andaman and brought the bones to him. Although I was in many of the creeks of the Andamans at different times I never saw a crocodile, and none of the other officers of the Settlement, who have repeatedly explored a large part of the islands, ever seems to have seen one, so that the one recorded by Mr Portman may possibly have been a single one that had come oversea from the mainland of Asia.

Another *A-Pučikwar* account of the origin of the first woman *Kọlotat*, is as follows: "At first there were no women, only men. A man called *Kọlotat* came to live in the *A-Pučikwar* country. *Ta Pẹtie* (Sir Monitor Lizard) caught him and cut off his genitals and made him into a woman. She became his wife. Their children were the first of the ancestors (*Tomo-la*)."

[1] This is the small platform of sticks placed near or above the fire, on which the natives keep their food, and on which they often place objects that they desire to dry.

[2] *Notes on the Languages*, etc. p. 227.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

Another account given by members of the *A-Pučikwar* tribe is that the first man was *Tomo*, or *Tomo-la*. One version that I heard is that *Tomo* made the world and peopled it with the ancestors. He made the moon (*Puki*) who is his wife. *Tomo* and his wife invented all the arts of the Andamanese and taught them to the ancestors. After his death *Tomo* went to live in the sky, where he now is. It is *Tomo* who sends the fine weather, while *Bilik* sends the bad weather. In the world where *Tomo* now lives it is always daylight and is always fine. When men die their spirits go up to the sky and live with *Tomo*. The man who gave me this version said that he did not know how *Tomo* originated, but was quite sure that he was not made by *Bilik*. *Tomo* came first and *Bilik* came afterwards. The Andamanese are all the children of *Tomo*[1].

In disagreement with this story, another man of the same tribe said that *Tomo* was made by *Bilik*. He (i.e., *Tomo*) had a wife *Mita* (Dove), and they were the ancestors of the Andamanese. Yet another informant said: "*Ta Tomo* was the first man. He made bows and arrows and canoes. His canoes were made of the wood of the Pandanus tree. *Mita* (Dove) was his wife. It was she who first made nets and baskets and discovered the uses of red paint and white clay." When I asked how *Tomo* and his wife originated my informant replied that he did not know.

A species of bird (perhaps a woodpecker), called *Pǫi* in *A-Pučikwar* and *Kǫio* in *Aka-Kǫl*, is often said to have been the son of *Tomo*. I was once told that *Kǫio* was the first of the Andamanese, from whom they are all descended, and that his wife was *Mita*. Another informant said that *Pǫtie* (Monitor Lizard) was the first man and *Mita* was his wife, while still another stated that *Ta Mita* (Sir Dove) was the progenitor of the race, making the dove male instead of female. These different versions will give some idea of the

[1] When an old man of the *A-Pučikwar* tribe was giving me the information repeated above, an Andamanese man was with us who had been brought up as a Christian and had some knowledge of the doctrines of that faith. He explained to me that *Tomo* is the equivalent of the Christian God. This man belonged to the *Akar-Bale* tribe.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

contradictory nature of the statements of the Andamanese. All of them come from only two tribes, the *A-Pučikwar* and the *Aka-Kǫl*.

From the *Akar-Bale* tribe I obtained the following legend. "*Puluga* made the first of the ancestors. He made one man and one woman called *Nyali* and *Irap*[1]. He gave them fire, and taught them how to hunt and fish, and how to make bows and arrows and baskets and nets. The place where they lived is called *Irap* because they lived there[2]."

Another *Akar-Bale* version is that the first man was *Da Duku* (Sir Monitor Lizard), and that his wife was *In Bain* (Lady Civet-cat).

Mr E. H. Man, in his account of the South Andaman, says that there are a few discrepancies in their accounts of the creation and origin of the human species, but in the main features all the natives with whom he spoke are agreed. The world was created by *Puluga*, who then made a man named *Tomo*, the first of the human race. *Tomo* was black, like the present Andamanese, but was much taller and bearded. *Puluga* showed him the various fruit-trees in the jungle, which then existed only at *Wota-emi*, a spot in the country of the *A-Pučikwar* tribe. The wife of *Tomo* was *Čana Elewadi* (Lady Crab), and as to her origin there are different legends. According to some, *Puluga* created her after he had taught *Tomo* how to sustain life; others say that *Tomo* saw her swimming near his home and called to her, whereupon she landed and lived with him; while a third story represents her as coming pregnant to Kyd Island, where she gave birth to several male and female children, who subsequently became the progenitors of the present race. *Tomo* had two sons and two daughters by *Čana Elewadi*; the names of the former were *Biro-la* and *Bǫro-la*, and of the latter *Rie-la* and *Čǫrmi-la*.

A story that tells how *Tomo* came to his end states that

[1] These names are common personal names among the aborigines of the present day. Mr Portman derives *Nyali* from *nam-da*, the name of a tree, and *Irap* from *pira-da* meaning "scattered," but these derivations are far from being authenticated. (Portman, *Notes on the Languages of the South Andaman Group of Tribes*, p. 70.)

[2] The place called *Irap* is at the north end of Havelock Island.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

one day, while hunting, he fell into the creek called *Yara-tig-jig* and was drowned. He was at once transformed into a *kara-duku* (which Mr Man translates as "cachalot"). *Čana Elewadi*, ignorant of the accident that had befallen her husband, went in a canoe with some of her grandchildren to ascertain the cause of his continued absence; on seeing them, *Kara-duku* upset their skiff and drowned his wife and most of her companions. She became a small crab, of a description still named after her, *elewadi*, and the others were transformed into lizards (*duku*). Another version of this story is that, wearied with an unsuccessful day's hunting, *Tomo* went to the shore, where he found a *čidi* (Pinna) shell-fish; while playing with it, it fastened on him, and he was unable to free himself until a *baian* (Paradoxurus) seized the *čidi* and liberated him at the expense of one of his members. Shortly after this he saw his wife and some of their children coming after him in a canoe; unwilling that they should become aware of the misfortune that had befallen him he upset the canoe, drowning its occupants and himself. He then became *kara-duku*, and the others *duku*, which are now plentiful in the jungles[1].

In some of the preceding legends reference is made to *Biliku* or *Puluga*. There is a very general belief, in all parts of the islands, that in the time of the ancestors, *Biliku* or *Puluga* lived on earth. Each tribe has at least one spot in its territory that is pointed out as the place where *Biliku* (or *Puluga*) lived. In some tribes there are three or four such places, each of which is claimed as the original home of *Biliku* by the people living in the neighbourhood. In many cases the name of the spot contains a reference to the legend, as *Puluga l'od-baraij* (the village of *Puluga*) in *Akar-Bale* or *Biliku era-poŋ* (the cave of *Biliku*) in the North Andaman.

I was able to obtain a few legends relating to the time when *Biliku* lived on earth, though there were probably many more that I was not fortunate enough to hear.

The following is an *Aka-Jeru* legend:

"In the time of the ancestors *Biliku* lived at *Ar-kọl*. One day the people caught a turtle and brought it to the camp.

[1] Man, *op. cit.* p. 164.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

Biliku was sitting there. They asked her if she would eat some of it. She said 'No.' They put the meat in the roof of the hut and went away. When they had gone *Biliku* ate the whole turtle. Then she went to sleep. The people came back and found the turtle gone. They said '*Biliku* has eaten it.' They left the camp and all went to *Tebi-čiro*. They left *Biliku* asleep. Some of the people went to hunt for turtle. Their canoe passed near *Ar-kọl*. *Biliku* saw the people in the canoe. She called to them and asked to be taken with them. The people refused saying 'You ate up all the turtle.' *Biliku* had a round stone and several *be* shells (pearl shells). She threw the shells at the people in the canoe. The first shell did not hit them but came back and fell at her feet; and so also with the second. Then *Biliku* got very angry and threw a third time. The shell struck the canoe and killed all the people in it. The canoe and its occupants became a reef of rocks that is still there. The other people at *Tebi-čiro* called across to *Biliku* saying 'Come over here.' She answered 'Very well! I am coming.' She took the stone that she had and put it in the sea, and it floated. She got on to it to cross over. When she had got half way across *Biliku* and her stone sank in the sea. They became two big rocks that are there still." This legend refers to the west coast of the North Andaman. The pearl shells that *Biliku* throws seem to be lightning, and the round stone the one that she rolls about to make thunder.

A few other statements about *Biliku* and *Tarai* from the four tribes of the North Andaman are given below just as they were taken down in my note-books.

(1) "*Biliku* lived at *Pura-'ra-poy* in the time of the ancestors. Her husband was *Perjido* and her children *Totaimo*, *Mite* (cicada) and *Tarai*. She made the sun and the moon. It was she who first invented all the things that are now made and used by women, such as baskets, nets, etc., and it was she who discovered fire, and who first discovered the use of edible roots such as *kọnmo* and *mino* (two species of *Dioscorea*)."

(2) "*Biliku* used to live at *Čaura*. She had a husband

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

Tarai and a son *Pɐrǰido*, and a daughter *Mite*. She used to live only on certain vegetable foods, *lɒito*, *pata*, *bui*, *čo*, *kɒnmo* and *mino* and others. It was *Biliku* who made the earth (the forest, *ti-miku*). She began at *Čaura*."

(3) "*Biliku* lived at *Ar-Kol* in the time of the ancestors. Her husband was *Tarai* and their children were the birds, *Tɒrɒi*, *Taka*, *Čotɒt*, *Poruatoko*, *Kelil*, *Mite*, *Čɒpčura*, *Benye*, *Biratkoro*, *Čereo*, *Milidu*, *Bobelo*, *Kɒlo*, and *Teo*." (*Aka-J̌eru*.)

(4) "*Biliku* lived at *Poroket*. She was unmarried. She had a son *Pɐrǰido*, and her other children were *Tɒrɒi*, *Čelene*, *Čotɒt* and *Čerei*. (These four are the names of birds.) It was *Pɐrǰido* who invented all the arts of the Andamanese such as their bows and arrows, etc." (*Aka-Bo*?.)

(5) "*Biliku* used to live at *Peč-meo* with her husband *Tɒrɒi* (a bird). She used to eat *lɒito*, and when anyone else ate that root she was angry. *Tarai* lived at *Čaroya* with his wife *Kelil* (a bird). He ate only *mikulu*." (*Aka-Kɒra*.)

(6) "*Tarai* has very long legs and a short body. He used to live on a small island beyond Interview Island, which is now submerged. When *Tarai* goes to sleep he breathes very heavily and this makes the wind."

The next is an *Aka-Kede* legend. "In the days of the ancestors *Bilika* lived at *Purum-at-čape* in the *Aka-Kede* country, with her husband *Pɒrɒkul*. One day *Pɒrɒkul* was out hunting. He returned with a pig that he had killed and came to the creek on the other side of which was his home (*Cɒti-tɐr-buli Buliu*). Laden as he was with the pig he could not swim across the creek. *Bilika* was sleeping, but her children were playing near and saw their father on the other side of the creek. They ran and told their mother that their father was coming but could not cross the creek. *Bilika* went and lay down on one bank of the creek and stretched out her leg so that it reached the other bank. *Pɒrɒkul* walked across her leg and so reached home."

While it is clear from this legend that *Bilika* was of superhuman size, the same was also true of her husband, if we may judge from another legend. "*Pɒrɒkul* made for himself a bow (of the large southern pattern), with which to shoot pig. At

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539 this time the sky was low down near the earth, only just above the tops of the trees. When *Pǫrǫkul* had finished his bow he lifted it upright. The top of it struck the sky and lifted it up to its present position where it has remained ever since."

In another legend from another part of the *Aka-Kede* tribe *Bilika* is spoken of as being male. "*Bilika* lived at *Pǫrǫŋ-et-ɗo* with his wife *Mite*. They had a child. The ancestors ate *Bilika's* food, *lǫito* and *kata* and other plants. *Bilika* was very angry. He used to smell their mouths to see if they had eaten his food. When he found a man or woman who had done so he would cut his throat. The ancestors were very angry with *Bilika*, because he killed the men and women when they ate his foods. They all came together and killed *Bilika* and his wife *Mite*. *Maia Burto* (a species of fish) took the child (of *Bilika*) away to the north-east."

Owing to my lack of knowledge of the *Aka-Kede* language there are some points of the above legend that remain obscure. I think that the child of *Bilika* is also named *Bilika*, and that it is he (or she) who now lives in the north-east and sends the storms. The plants (*lǫito*, *kata*, etc.), called here the "food" of *Bilika*, are those mentioned in the last chapter as specially belonging to *Bilika*, who is angry when the natives eat them. As regards the name, *Mite*, of *Bilika's* wife, I do not know whether this is the name of the bronze-winged dove, or of the cicada. In some of the Andamanese languages the names of these two are very similar, the only difference being a very slight one in the way of pronouncing the two vowels.

The *A-Pučikwar* people who live on the east coast of Baratang Island say that in the beginning the ancestors lived at a place called *Wota-emi*, and *Bilik* lived opposite to them across the strait at a place called *Tǫi-l'oko-tima*. In a rock at *Wota-emi* there is a large peculiarly shaped hollow. This is said to be where *Bilik* used to sit when he was on earth.

An *Akar-Bale* legend is as follows. "In the days of the ancestors *Puluga* lived at *Ĵila* off the east coast of Henry Lawrence Island and the ancestors lived at *Puluga l'od-baraij* (the village of *Puluga*) on the main island just opposite to *Ĵila*. *Puluga* was always getting angry with the ancestors,

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

because they dug up yams and ate *čakan* (*Entada scandens*) and *barata* (*Caryota sobolifera*). When he was angry he used to destroy their huts and property. So the people sent him out of the world, saying 'We do not want you here. You are always angry with us.' *Puluga* went away to the north-east."

It is worth while to note that *Jila* is north-east from *Puluga l'od-baraij*, just as *Tọl-l'oko-tima* is north-east from *Wota-emi*. In both cases there is a narrow strait between the place where the ancestors lived and the home of *Puluga* or *Bilik*.

There are a number of different legends that relate how the ancestors first obtained fire[1]. In many of these legends there is a reference to *Biliku* or *Puluga*. A common statement in the North Andaman is that "Fire was stolen from *Biliku* by *Maia Tiritmo* (Sir Kingfisher)." Some of the legends give further details. An *Aka-Cari* legend is as follows:

"*Biliku* had a red stone and a pearl shell (*be*). She struck them together and obtained fire. She collected firewood and made a fire. She went to sleep. *Mite* (the bronze-winged dove) came and stole fire. He made a fire for himself. He gave fire to all the people in the village. Afterwards fire was given to all the places. Each village had its own."

The next is an *Aka-Jeru* version.

"In the days of the ancestors they had no fire. *Biliku* had fire. While *Biliku* slept *Maia Lirčitmo* (Sir Kingfisher) came and stole fire. As he was taking the fire *Biliku* awoke and saw him. *Lirčitmo* swallowed the fire. *Biliku* took a pearl shell (*be*) and threw it at *Lirčitmo* and cut off his head. The fire came out (of his neck). The ancestors got the fire. *Lirčitmo* became a bird."

The next is also, I believe, an *Aka-Jeru* story. "*Maia Tiritmo* (Sir Kingfisher) lived at *Tolepar Buruin*. He had no fire. When he caught fish he had no fire with which to cook it. He went to the place where *Čọkčura* (heron) lived. There was no fire there. *Tiritmo* took some rotten wood of the *piń*

[1] Until the settlement of Europeans on the islands the Andamanese had no knowledge of any means of producing fire. It is necessary to remember this to understand some of their legends which relate how in the time of the ancestors the fire was very nearly lost in a heavy storm.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
•539

tree and hit it on a rock, and thus made fire. He gave fire to *Čǫkčura*. *Čǫkčura* gave fire to *Totemo* (a species of kingfisher). *Totemo* gave it to all the others.

A slightly different and less detailed version of the same story is as follows:

"*Tiritmo* made fire. *Totemo* stole fire (from *Tiritmo*) and gave it to *Mǫičo* (Rail). *Mǫičo* gave fire to all the people."

The next version, which was taken down in *Aka-Jeru*, I did not fully understand.

"Some one shot an arrow. The arrow hit the hill of fire. *Tiriń* (a species of kingfisher) found the arrow. It was on fire. He took the fire to his camp. He would not give fire to any one. The others asked him. They went to their homes. At night they came to *Tiriń's* hut and stole fire. They went away, each to his own place."

There is a certain amount of obscurity about two other versions, which are given in a translation as nearly literal as possible. "*Maia Dik* (Sir Prawn) made fire. Some *kǫnmo* (yam) leaves caught fire, being dry. *Maia Dik* made a fire. *Maia Dik* slept. *Maia Totemo* (Sir Kingfisher) stole fire and ran away. *Maia Totemo* made a fire. He cooked fish. When he had eaten, he slept. *Maia Mite* (Sir Dove) stole fire (from *Totemo*) and ran away.

The other is as follows. "*Piribi* got fire from a stone. He threw fire at *Bilika*. It set some *kǫnmo* (yam) leaves on fire. *Čǫrolo* (Parrot) got fire (from the burning leaves). He gave it to the ancestors."

These two legends were taken down in *Aka-Čari*, but they are perhaps really *Aka-Kǫra* or *Aka-Jeru* stories. I have the word *piribi* in my notes as meaning a storm, but the translation is doubtful.

The next is an *Aka-Kede* version of what is the most widespread of the legends.

"The ancestors had no fire. *Bilika* had fire. The ancestors tried to steal fire from *Bilika*. *Lirtit* (Kingfisher) went one night while *Bilika* was sleeping and stole fire. *Bilika* awoke and saw him going away with the fire. She threw a pearl shell (*ba*) at him, which cut off his wings and his tail. *Lirtit* dived

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

into the water and swam with the fire to *Bet-'ra-kudu* and gave it to *Tępe*. *Tępe* gave fire to *Mite* (the bronze-winged dove). *Mite* gave it to the others[1]."

An *Aka-Kede* legend of the origin of the sun may conveniently be given in this place, as it is connected with the possession of fire by *Bilika*. "*Bilika* made fire of *purum* wood. One day, when she was very angry, she started throwing fire about. One large fire-brand she threw into the sky, and there t became the sun." This legend explains the name of the place *Purum-at-čape*, at which *Bilika* is said to have lived when on earth. *Purum* is the name of a tree, not identified; *at* means either "fire" or "fire-wood," and *čape* means a village or a hut. The whole word therefore means "*Purum* fire village."

I did not obtain any legend of the origin of fire from the *Okǫ-J̌uwǫi* and *Aka-Kǫl* tribes, but a version from each of these tribes has been given by Mr Portman. A translation of Mr Portman's *Okǫ-J̌uwǫi* story is as follows[2]. "*Mǫm Mirit*[3] stole a fire-brand from *Kuro-ť on-mika* while *Bilik* was sleeping. He gave the brand to the late *Leč*, who then made fire at *Karat-tatak-emi*."

Mr Portman's *Aka-Kǫl* story is somewhat obscure. "*Bilik* was sleeping at *Tǫl-ť oko-tima*. *Luratut* (Kingfisher) took away fire to *Oko-emi*. *Kǫlotat* went to *Min-tǫŋ-ta* (taking with him fire from *Oko-emi*). At *Min-tǫŋ-ta* the fire went out. *Kǫlotat* broke up the charred firewood and made fire again (by blowing up the embers). They (the people there) became alive. Owing to the fire they became alive. The ancestors (*Jaŋil*) thus got fire at *Min-tǫŋ-ta* village."

From the *A-Pučikwar* tribe I only obtained one version of the fire legend. "When the ancestors lived at *Wota-emi*, *Bilik* lived at *Tǫl-ť oko-tima* across the strait. In those days the ancestors had no fire. *Bilik* took some wood of the tree called *pęrat* and broke it and made fire for himself. *Luratut* (Kingfisher) came to *Tǫl-ť oko-tima* while *Bilik* was sleeping and stole some fire. *Bilik* awoke and saw *Luratut*. He (*Bilik*) took

[1] I understood that *Lirtit*, by the loss of his wings and tail, became a man.
[2] Portman, *loc. cit.*
[3] *Mom* is a title indicating respect, and *Mirit* is the imperial pigeon.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

up a lighted brand and threw it at *Luratut*. It hit him in the back of the neck and burnt him. *Luratut* gave the fire to the people at *Wota-emi*. *Bilik* was very angry about this and went away to live in the sky."

The kingfisher of the story (*Alcedo beavani*?) has a patch of bright red feathers on its neck. This is where it was burnt by the brand thrown by *Bilik*.

Mr Portman gives a slightly different version from the same tribe[1]. "*Bilik* was sleeping at *Tọl-l'oko-tima*. *Luratut* went to bring fire. He caught hold of the fire, and in doing so burnt *Bilik*. *Bilik* awoke and seized some fire. He hit *Luratut* with the fire. Then he hit *Tarčal* (a fish) with the fire. *Čalter* (another species of kingfisher) caught hold of the fire. He gave it to the ancestors at *Wota-emi*. The ancestors made fires."

From the *Akar-Bale* tribe I obtained the following legend: "The people had no fire. *Dim-dọri* (a fish) went and fetched fire from *J̌ereg-l'ar-mugu* (the place of departed spirits). He came back and threw the fire at the people and burnt them, and marked them all. The people ran into the sea and became fishes. *Dim-dọri* went to shoot them with his bow and arrows, and he also became a fish." This story is supposed to account for the bright colouring of certain species of fish.

Mr Portman gives a somewhat similar version from the same tribe[2]. *Dim-dọra* (a fish), a very long time ago, at *Keri-l'oŋ-tower*, was bringing fire from *Puluga's* platform (fire-place). He, taking the fire, burnt everybody with it. *Bolub* and *Tarkọr* and *Biličau* fell into the sea and became fishes. They took the fire to *Rokwa-l'ar-toŋa* village and made fires there."

Another *Akar-Bale* legend is that fire was given to the first ancestors (*Da Duku* and *In Bain*) by *Puluga*. Still another is that fire was obtained by the ancestors from *Aga*, the skink (*Mabuia tytleri*). The mist that is often seen hanging over the jungle in small patches, after rain or at dawn, is said to be the smoke of *Aga's* fire. An island in the Archipelago is called *Aga l'od-baraij*, *Aga's* village.

[1] Portman, *loc. cit.* [2] *Ibid.*

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

Mr Portman gives an *Aka-Bea* legend, which, however, relates that the events took place at *Wota-emi* in the *A-Pučikwar* country[1].

"*Puluga* was asleep at *Tǫl-l'oko-tima*. *Luratut* came, stealing fire. The fire burnt *Puluga*. *Puluga* awoke. *Puluga* seized some fire. Taking the fire he burnt *Luratut* with it. *Luratut* took the fire. He burnt *Tar-čeker* (another kind of kingfisher) with it in *Wota-emi* village. The ancestors lit fires. They (the ancestors) were the *Tomo-la*."

Mr Man gives three different versions of legends as to the origin of fire. According to the first of these, *Puluga*, after he had made the first man, *Tomo*, gave him fire and taught him its use. *Puluga* obtained fire by stacking in alternate layers two kinds of wood known as *cǫr* and *ber*, and then bidding the sun to come and sit on or near the pile until she ignited it, after which she returned to her place in the sky[2]. The second version is that *Puluga* came to *Tomo* with a spirit named *Lači Puŋa Ablola* to instruct *Tomo*, who at his direction, prepared a pyre and then struck it, on which the fire was kindled and *Puŋa Ablola* proceeded to teach him how to cook food[3]. This legend contains an obvious contradiction. *Lači Puŋa Ablola*, as is shown by the name itself (*Lači* = the late), is the name of some one who is supposed to have lived and died and so become a spirit. Yet at the same time *Tomo* is supposed to have been the first of the Andamanese. There is the possibility, however, that this inconsistency is due not to the natives themselves, but to Mr Man's transcription. It is possible that the legend is that fire was discovered and was given to the ancestors (the *Tomo*) by a person who, being dead, is now *Lači Puŋa Ablola*, but who was then alive and one of the ancestors (*Tomo*) themselves.

A third legend about fire given by Mr Man is associated by him with another legend about a flood that once overwhelmed the ancestors. According to Mr Man's version the fires were all extinguished by the flood, so that the few survivors were left without fire. "At this juncture one of their recently deceased

[1] Portman, *loc. cit.* [2] Man, *op. cit.* p. 164. [3] *Ibid.*

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539 friends appeared in their midst in the form of a bird named *Luratut*. Seeing their distress he flew up to *Mɵro*, the sky, where he discovered *Puluga* seated beside his fire; he thereupon seized and attempted to carry away in his beak a burning log, but the heat, or weight, or both, rendered the task impossible, and the blazing brand fell on *Puluga*, who, incensed with pain, hurled it at the intruder; happily for those concerned, the missile missed its mark and fell near the very spot where the survivors were deploring their condition. As *Luratut* alighted in their midst at the same moment, he gained the full credit for having removed the chief cause of their distress[1]."

We may now consider a group of legends that relate how a great catastrophe overwhelmed the ancestors. In many of the versions the legend relates how the ancestors were transformed into animals. Some of the legends are connected with *Biliku* or *Puluga* and others are connected with the first discovery of fire. Beginning with the North Andaman, the following is, I believe, an *Aka-Jeru* version. "*Mimi Čara* once broke some firewood in the evening (while the cicada was singing). A great storm came and killed many people, who were turned into fishes and birds. The water rose up till it covered the trees. *Mimi Čara* and *Mimi Kota* took the fire and went up the hill to the cave at *Ŋaram*. They carried the fire under a cooking-pot. They kept the fire alight in the cave, until the storm was over."

Another *Aka-Jeru* legend was taken down hurriedly and the full details were not obtained. "The people made a noise in the evening when *Mite* (the cicada) was singing. *Mite* went to see her mother *Biliku*. Her mother saw her eyes and face. She looked bad. Her eyes were red (with weeping). *Biliku* was very angry. There was a big storm and heavy rain. *Biliku* threw her pearl shells (lightning). She went mad. She destroyed the whole world. *Biliku* went up to live in the sky. The earth was bare (literally, empty). One day *Biliku* dropped a *Dipterocarpus* seed from the sky. Out of this all the different kinds of tree grew, and the earth was again covered with

[1] Man, *op. cit.* p. 167.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

forest." There was more of the legend, which I was unable at the time to understand, and which I did not hear again. My informant added "It was on this occasion that *Maia Taolu* saved the fire."

An *Aka-Čari* legend relates how the birds and beasts and fishes arose. "*Maia Dik* (Sir Prawn) once got angry and threw fire at the people (the ancestors). They all turned into birds and fishes. The birds flew into the jungle. The fishes jumped into the sea. *Maia Dik*[1] himself became a large prawn which is still called by the same name." In connection with this legend it must be remembered that it was *Maia Dik*, according to one legend, who first discovered the use of fire. One version of the story said that he made fire by striking a piece of *paraŋo* wood. Then he threw the burning wood about amongst the ancestors and they turned into birds and fishes.

An *Aka-J̌eru* version is very similar. "The people were all asleep. *Maia Kọlo* (Sir Sea-eagle) came and threw fire amongst them. They awoke in a fright and all ran in different directions. Some ran into the sea and became fishes and turtle; others ran into the jungle and became birds."

The *Aka-Kede* version of the catastrophe that overtook the ancestors is as follows. "It was at the place called *Čilpet*. The people collected a lot of honey. They refused to give any to *Kụpo-tera-wat* (a bird, not identified). The latter got very angry, and in the evening, when the cicadæ were singing he made a great noise and disturbed their song. Then there arose a great storm, and it rained very heavily, and the sea rose over the land. It rose very rapidly till only the top of a big *Dipterocarpus* tree showed above the water. The people took refuge in the branches of this tree. *Mima Mite* (Lady Dove) managed to rescue some fire and keep it alight under a cooking pot. The waters at length subsided. Then the people did not know how to get down from the tree. *Mima Čarami-lebek* made a long piece of string and with this she lowered the people

[1] *Dik* was one of the ancestors. He was a giant and was so big that he could go into the deepest water and never needed a canoe. He used to shoot dugong and porpoise with his bow and arrow. (The natives shoot small fish with a bow and arrows, but large fish and dugong and porpoise they take with harpoons.)

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773 safely to the ground." The *ćarami-lebek*, which was not identified, is a species of bird that lives, so the natives say, only at the top of the very tallest trees of the forest.

An *Aka-Kǫl* version of the same legend is as follows: "At first there were no birds in the jungle and no fish in the sea. The ancestors were playing one evening and making a noise while the *peti* (cicada) was singing. Then *Bilik* got angry and sent a great cyclone. All the people were turned into birds and fishes and turtles and jungle beasts."

There is an *A-Pučikwar* legend that, in the days of the ancestors, there was a big cyclone. There was a flood at *Wota-emi* and the water rose up over the trees. Some of the ancestors climbed up into a big *Dipterocarpus* tree and remained there till the waters had subsided. I was not able to hear any more detailed version of the legend.

The following legend explaining how the ancestors were turned into animals was told me by an *A-Pučikwar* man, but it is probably really of *Akar-Bale* origin.

"It was in the days of the ancestors. *Ta Kǫlwǫt* (Sir Tree-lizard) went over to a big meeting at *Teb-ǰuru* (in the Archipelago). There was a lot of dancing. *Kǫlwǫt* decided to give a big dancing party of his own. He invited everybody and they all came to his place. *Kǫlwǫt* danced a great deal. He began to get wild. All the people were afraid, because he was very strong. They caught hold of him by the arms. *Kǫlwǫt* got very angry. He threw the people from him. He threw them so violently that some fell in the sea and became fishes and turtle. Others fell on different islands and became birds and animals. No one could hold *Kǫlwǫt*. At last *Berep* (a species of crab) caught hold of his arm and would not let go. And thus *Berep* stopped him. Before this there had been no birds in the jungles nor any fish in the sea."

A more complete version of this story was obtained from the *Akar-Bale* tribe. "*Da Tigbul* (Sir Dugong) took all the people to dance at *Kwaičo*. *In Bain* (Lady Civet-cat) told *Da Kwǫkǫl* (Sir Tree-lizard) that people were coming from *Tar-mugu* to dance and that *Da Karami*[1] would quarrel with

[1] *Karami* is the name of a bird that was not identified.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

him. *Da Kwǫkǫl* replied 'Oh! I don't care. I can fight all those people easily enough.' All the people came together for the dance and *Karami* quarrelled with *Kwǫkǫl*. The latter got very angry. The people were afraid. *Tigbul* (Dugong) caught hold of *Kwǫkǫl* by the arm. *Kwǫkǫl* threw him from him with such force that *Tigbul* fell into the sea and became a dugong. Then *Kočurag-boa* caught hold of *Kwǫkǫl* and *Kwǫkǫl* threw him into the jungle[1]. *Kwǫkǫl* threw all the people into the sea or into the jungle and they became birds and beasts and fishes. No one could hold him. *Da Kwǫkǫl* went away to *Teb-juru*. The people told *Da Berag* (Sir Crab) what had happened at *Kwaičo* and how no one could hold *Da Kwǫkǫl*. *Da Berag* went after him to *Teb-juru*. *Da Kwǫkǫl* had covered himself with *kǫiob* (red paint)[2]. *Da Berag* pretended that he wanted some paint to put on his upper lip, saying that he was sick. There was no more red paint in the place, so *Da Kwǫkǫl* said 'You had better come and take some off me.' *Da Berag* put his nose to *Kwǫkǫl's* arm as though to get some paint, and bit deeply into *Kwǫkǫl's* shoulder. *Kwǫkǫl* could not get loose, and so he died. The people at *Teb-juru* attacked *Da Berag* and beat him. They could not kill him, because his skin was too hard, so they threw him into the sea. When *Kwǫkǫl's* mother, *Kegŋa*, came and found her son dead she was very angry. She wept for a long time. Then she went into the jungle and cut the plant *tǫkul* which belongs to *Puluga*. *Puluga* was angry because the *tǫkul* was cut and sent a big storm which killed *Kegŋa* and all the other people in that place."

Mr Man records another version of this legend.

"To explain the origin of certain fish, they say that one day before the Deluge, *Maia Kǫlwǫt* went to visit an encampment of the *Tomola* situated in the Archipelago. While engaged in his song the women, through inattention to his instructions, marred the effect of the chorus, so, to punish them, he seized

[1] *Kočurag-boa* is the *Akar-Bale* name for a huge legendary animal.

[2] When a man has killed another, either in a personal or a tribal quarrel, he has to observe several customs of which one is to keep himself painted with red paint for several weeks.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

his bow, whereupon the whole party in terror fled in all directions; some escaping into the sea were changed into dugongs, porpoises, sharks, and various other fish which till then had not been seen[1]."

Mr Man gives still another version of the same story. "One day, at the commencement of the rainy season, a *tomola* named *Berebi* came to visit *Kolwot's* mother, *Čana Erep*, with the express intention of seeing her son, of whom he was extremely jealous. When he appeared *Berebi* treacherously bit him in the arm, but his teeth became fixed in the flesh and he was therefore unable to detach himself from his victim, whose friends promptly avenged his murder, and disposed of the corpses by throwing them into the sea. (*Kolwot*, after death, was transformed into a species of tree-lizard, which is still named after him, and *Berebi* became a fish called *Koŋo*, which is armed with a row of poisonous barbs in its back.) The bereaved mother, in her rage, grief and despair, committed various acts, against which *Tomo* had been warned by *Puluga*, and while so doing incited others to follow her example by the following words:—

e, e, e, dia ra-gumul Pab-dala,
e, e, e, ŋul kaja piǰ pugatken,
e, e, e, ŋul čoaken toaiken,
e, e, e, ŋul boarato aga-kolaken,
e, e, e, ŋul gono boaŋken,
e, e, e, ŋul toŋ čoara boaŋken,
e, e, e, ŋig arlot pulaiǰoken.

The translation of which is:—

e, e, e (sobbing)—My grown-up handsome son,
" " Burn the wax,
" " Grind the seed of the *čakan* (*Entada*),
" " Destroy the *barata* (*Caryota*),
" " Dig up the *gono* (yam),
" " Dig up the *čati* (yam),
" " Destroy everything."

Thereupon *Puluga* was exceeding wroth, and sent the flood, that which destroyed all living things with the exception of two men and two women.

[1] Man, *op. cit.* p. 171.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

"This tradition is preserved in the following lines:—

773
539

Keledoat ibaji lar čora,
Ra-gumul ab-gorga en ig-boadi
Ra-gumul le liga koarna
Ra-gumul ab-gorka
Toala arbo eb dagan čoarpo.

The meaning of which is:—

Bring the boat to the beach
I will see your fine grown-up son,
The grown-up son who threw the youths (into the sea)
The fine grown-up son,
My adze is rusty, I will stain my lips with his blood.

In this, as in all their songs and chants, a good deal is left to the imagination, but from their explanations which have been given by the aborigines, the following appear to afford some light on the subject:—*Berebi*, being jealous of the renown *Kolwot* had won for himself by his numerous accomplishments and great strength, took advantage of meeting him and his mother one day on the water to ask them to let him enter their boat. On their complying with his request, he provided himself with a rusty adze and hone, remarking on the rusty condition of the former; then taking *Kolwot* by the arm he sniffed it from the wrist to the shoulder as if admiring the development of the muscles; while doing so he muttered the threat of staining his lips with blood, which he shortly after fulfilled in the manner already described[1]."

As the songs given in this legend are in the *Akar-Bale* language (Southern dialect), it is probable that the legend is an *Akar-Bale* one. It is really another version of the legend already given.

Another *Akar-Bale* story tells how the first ancestors *Duku*, the monitor lizard, and *Bain* the civet-cat, managed to keep the fire alight when a flood overwhelmed them. "One day in the time of the ancestors there came a great storm, and the water rose over the land. The rain put out the fires. *Da Duku* (Sir Monitor Lizard) took a smouldering log and tried to climb up a tree with it. He could not climb with the fire in his hand. His wife *In Bain* (Lady Civet-cat) took the fire from him and took it

[1] Man, *op. cit.* pp. 167—169.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

up to the top of a hill and there kept it alight till the rain stopped and the water went away. The hill is called *Bain l'it-čapa* (Bain's fire) to the present day." The hill is a rather steep-sided hill of no great height in Havelock Island.

Mr Portman[1] connects the story of the flood with the story of the dispersion of the ancestors over the islands. Referring to the names of the tribes he says, "The Andamanese state that these names were given to the different tribes by *Maia Tomo-la* when they were dispersed after a cataclysm. They have a tradition that this group of tribes was once all one tribe, and that the Andaman Islands were much larger than at present. Some great cataclysm occurred during which part of the islands subsided and many aborigines were drowned, the remainder being separated into different territories as at present by the orders of *Maia Tomo-la*, apparently the chief at that time of the collected tribe. (The above is of course a matter-of-fact version of the fanciful and impossible legends of the Andamanese.)"

The dispersion legend in the South Andaman is connected with the name of the *A-Pučikwar* tribe. The name (of which the *Aka-Bea* equivalent is *Aka-Bojig-yab*) means "those who talk the original language," it being believed that the *A-Pučikwar* language was the one originally spoken by the ancestors.

The only version of the dispersion legend that I heard was from the *Aka-Kede* tribe. It was to the effect that *Bilika* once seized all the ancestors and put them in a netted bag (such as the natives use for carrying small objects of various kinds). She (or he) took them out a few at a time and put them in different parts of the country, where their descendants have been ever since.

Mr Man speaks of a legend of how the tribes came to be dispersed over the islands. From his account it would seem that there were two different dispersions, one before the Deluge, and a second after it. Mr Man's account is as follows. "*Tomo* lived to a great age, but even before his death his offspring became so numerous that their home could no longer accommodate them. At *Puluga's* bidding they were furnished with all necessary weapons, implements, and fire, and then scattered in

[1] *Notes on the Languages*, etc. p. 27.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

pairs all over the country. When this exodus occurred *Puluga* provided each party with a distinct dialect. It would almost seem that, without straining the legend to suit facts, we might discern in this a faint echo of the Biblical account of the confusion of tongues and dispersion at Babel[1]."

"Consequent on the disappearance of *Tomo* and his wife, the duties of headship over the community at *Wota-emi* devolved on one of their grandchildren, named *Kọlwọt*, who was distinguished by being the first to spear and catch turtles. The *tomola* remained on the islands long after *Tomo's* transformation, but after *Kọlwọt's* death, according to one legend, they grew disobedient, and as *Puluga* ceased to visit them, became more and more remiss in their observance of the commands given at the creation. At last *Puluga's* anger burst forth, and, without any warning, he sent a great flood that covered the whole land, and destroyed all living. Four persons (two men, *Lọra-lola* and *Pọi-lola*, and two women, *Ka-lola* and *Rima-lola*), who happened to be in a canoe when the catastrophe occurred, were able to effect an escape. When the waters subsided, they found themselves near *Wota-emi*, where they landed and discovered that every living thing on earth had perished; but *Puluga* re-created the animals, birds, etc.[2]."

"When, for the second time in their history, their numbers had increased to so great an extent that it became impossible for them to remain together in one spot, an exodus, similar to the first, took place; each party being furnished with fire and every other essential,* started in a different direction, and on settling down adopted a new and distinct dialect. They each received a tribal name, and from them have sprung the various tribes still existing on the islands[3]."

In the Southern tribes there is a legend to account for the origin of night. The following version was obtained from the *A-Pučikwar* tribe. "In the early days of the world, in the time of the ancestors, there was no night; it was always day. *Ta Pẹtie* (Sir Monitor Lizard) went into the jungle to dig up yams. He found some yams. He also found some resin (*teki*), and a cicada (*rọto*). He brought them to the camp of the ancestors at

[1] Man, *op. cit.* p. 166. [2] *Ibid.*
[3] Man, *op. cit.* p. 169.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
• 539

Wota-emi. He sat down and the people came round him. *Ta Pẹtic* took the cicada and rubbed it between his hands and crushed it. As he did this the cicada uttered its cry. Then the day went away and it was dark. It remained dark for several days. The ancestors came together and tried to get back the day. They made torches of resin, and danced and sang songs. First *Kotare* (a bird) sang a song, but he could not get back the daylight. Then *Bumu* (a beetle?) sang, but the day would not come. Then *Pecerọl* (the bulbul, *Otocompsia emeria*) sang, and after him *Kọio* (a bird), but both in vain. Then *Kọyoro* (a species of ant) sang a song and morning came. After that, day and night followed one another alternately."

A similar legend was obtained from the *Akar-Bale* tribe. "*Da Teyat*[1] lived at *Golugma Bud*. He went fishing one day and got only one small fish of the kind called *čelau* (*Glyphidodon sordidus*?). He turned to go home, and as he went he shot his arrows before him into the jungle[2]. Then he went after his arrows to find them again. As he went he spoke to the fruits of the jungle, asking them their names. In those days the ancestors did not know the names of the fruits and trees. First he asked the *puiam*, and then the *guluba*, and then the *čakli*, but none of them replied to him. Then he found his first arrow. It was stuck fast in a big yam (*gono*). He took the arrow and said to the yam 'What is your name?' At first the yam did not answer. *Teyat* turned to go away. He had gone a few steps when the yam called him back, saying 'My name is *gono*.' *Teyat* replied 'Oh! I did not know. Why did not you say so before?' He dug up the yam, which was a very big one. He went off to look for his second arrow. As he went he spoke to the stones of the jungle, asking their names, but none of them replied. Then he found his second arrow fixed in a large lump of resin (*tug*)[3]. He took the arrow, and as he was going away

[1] This is the name of some creature that I did not identify, perhaps a kind of spider.

[2] An Andaman Islander will often, when walking along the shore, shoot his arrows before him, either aiming at some object, or trying to send each one as far as possible. I have never seen them do this in the jungle, for they might easily lose the arrows.

[3] The Andamanese classify resin as a "stone" although they know its vegetable origin.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

the resin called him back, saying 'Here! my name is *tug*; you can take me along with you.' So *Teŋat* took the resin. Then *Teŋat* found a cicada (*rita*), and he took that also. When *Teŋat* got to the hut (*bud*), everyone came to look at the things he had brought. He showed them the yam. He told them its name and showed them how to cook it. This was the first time that the ancestors ate *gono*. Then *Teŋat* took in his hand the cicada and squashed it between his palms. As he killed it the cicada uttered its cry and the whole world became dark. When the people saw that it was dark they tried to bring back the daylight. *Teŋat* took some of the resin and made torches. He taught the people how to dance and sing. When *Da Kŋoŋoro* (Sir Ant) sang a song the day came back. After that the day and night came alternately."

Mr Man records a different version of this story.

"The manner in which the world was illuminated at the beginning is not clearly to be ascertained from their legends, for one story states that the sun and moon were subsequently created at *Tomo's* request, as he found that, under the then existing circumstances, it was impossible to catch fish by night or to hunt by day; while, in direct disagreement with this, another story tells us that night was a punishment brought upon mankind by certain individuals who angered *Puluga* by killing a caterpillar. The tale informs us that the sun, one day, burned so fiercely as to cause great distress. Two women named *Ćana Limi* and *Ćana Jarayud*, became exceedingly irritable, and while in this unhappy frame of mind they discovered a caterpillar (*gurug*) and a certain plant called *utura*. By way of venting their spleen, one crushed the helpless grub, and the other destroyed the plant. These wanton acts so displeased *Puluga* that he determined to punish them, and to teach them to appreciate the privilege of daylight, which they had hitherto uninterruptedly enjoyed. He accordingly visited the earth with a long-continued darkness, which caused every one much inconvenience and distress. At last their chief, *Maia Kŋlwŋt*, to whom reference has already been made, hit upon a happy expedient of inducing *Puluga* to restore the former state of things by trying to assure him that they were quite unconcerned, and could enjoy

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

themselves in spite of light being withheld from them. To accomplish this, he invented the custom of dancing and singing, the result of which was that *Puluga*, finding that they had frustrated his intention, granted, as a first concession alternate periods of day and night, and subsequently, moved by the difficulties often occasioned by the latter, created the moon to mitigate their troubles. It is in this way that they account for the same word being used to denote a caterpillar and night[1]."

From the *Akar-Bale* tribe I obtained a legend about the origin of death. No other version of the same legend was obtained.

"At *Jọŋo-l'ar-bọŋ* lived *In Kalwadi* with her sons *Yaramurud* and *Toau*[2]. *Yaramurud* went to hunt pig for his mother, but was unsuccessful. When he came home his mother brought him some pork that was in the hut. As he took his knife from the back of his neck to cut the meat with it, he cut himself[3]. Then his mother knew that he was dead. She said to him 'You are dead now. You had better go away. We do not want you here any more.' She took him up and carried him into the jungle and buried him, returning home. Very soon *Yaramurud* returned. His mother exclaimed 'Oh! I thought you had gone.' He replied 'Mother, I did not die. Why did you bury me?' But she knew he was dead, so she took him and buried him again. He came back again. This happened three times. Then *Kalwadi* took him into the jungle to a big *dumla* tree (*Pisonia excelsa*), in which there was a big hole. She kicked the tree with her foot and said 'You go in there.' *Yaramurud* went inside. 'Well! Have you gone?' his mother asked. He answered 'Yes!' 'Tell me how the spirits (*čauga*) talk' she asked him, and he replied '*Tọ kit*[4].' Then his mother knew that he was with the spirits, and said 'Oh! my child, you are

[1] Man, *op. cit.* p. 172.

[2] *Kalwadi* is a small crab, *yaramurud* is the crow pheasant (*Centropus andamanensis*), and *toau* is the hawksbill turtle.

[3] Knives are generally carried slipped into a string that is tied round the neck, the knife, with a skewer of sharpened wood that is attached to it, hanging at the back of the neck, where it is easily accessible and not likely to get lost.

[4] I could obtain no explanation of the phrase, or word, *tọ kit*. My informant only said "That is the way the spirits talk."

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

finished now. You will never come back again.' After a few days *Yaramurud* came back (as a spirit) to see his brother *Toau*. *Toau* was busy building a hut. When *Yaramurud* saw him he killed him. Before this there had been no death. But *In Kalwadi* told the people, saying 'You see what has happened; well, we shall all of us die like this, like these two have done'."

There is a widespread legend to account for the origin of creeks and islands. The following is an *A-Pučikwar* version.

"At first there was only one big island with the sea all round it. There were no small islands and no creeks. *Koŋoro* (a species of ant) made a turtle net and went fishing. He caught a very big fish of the kind called *koro-ŋiti-čau* in his net, and dived down and attached a rope to its tail. The fish got very angry and made furious plunges to get away, striking the land in its struggles, and each time knocking off a bit of the land or making a long split. This is the origin of the smaller islands and the creeks."

Mr Man records the same legend, but says it was *Tomo* who caught the fish[1]. In an *Akar-Bale* version it was *Da Pečeroł* who caught the fish (*koroŋadi*). *Pečeroł* is the bulbul (*Otocompsia emeria*). I have the name *koroŋadi* in my notes as being *Sphyraena acutipinnis*, but the identification is a doubtful one. In the *Aka-Kede* tribe there is a version in which it is stated that one of the ancestors captured a fish called *talepo*. This does not seem to be the same species of fish as that called *koro-ŋiti-čau* or *koroŋadi* in the South. In the North Andaman the legend is that *Perǰido*, the son of *Biliku*, shot a large eel (*bol*) with an arrow, and in its endeavours to get free from the arrow the eel wriggled about till it made all the creeks.

In the Southern tribes there is a legend that relates how the pig first got its senses. A version from the *A-Pučikwar* tribe is as follows.

"*Ta Mita* (Sir Dove) went into the jungle and found a lot of pigs. They did not run away when he came because they had no eyes to see him, no ears to hear, and no nostrils with which to smell. They had no mouths. *Mita* made mouths for them and gave them tusks which he made of *tobur* wood. He made

[1] Man, *op. cit.* p. 165.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

eyes and ears and nostrils in their heads and taught them how to grunt and how to sneeze[1]."

Another version from the same tribe is as follows.

"At first the pigs had neither nose nor ears nor eyes. They used to stand about at *Wota-emi* when the ancestors lived there. The people ate a great many of them. They were such a nuisance that *Mita* (Dove), the wife of *Tomo*, thought of a plan to get them out of the way. She bored holes in their heads, two for eyes, two for ears, and two for nostrils. The pigs ran off into the forest where they have been ever since."

I did not obtain any version of this legend from the Northern tribes. The *Aka-Kede* have a different legend about the pigs.

"At first there were no pigs. One of the ancestors, *Mimi Čau* (Lady Civet-cat), invented a new game, and made the ancestors run on all fours and grunt. Those playing were turned into pigs, and went to live in the jungle. *Mimi Čau* became a civet-cat (*čau*)."

In the North Andaman there is a legend connected with the pig which explains the origin of the dugong.

"*Pęrjido* was the first man to catch a pig. He went into the forest and found a pig. *Pęrjido* was hungry. He caught the pig and took it home. The pig had no eyes nor ears nor mouth. *Pęrjido* did not disembowel the pig, nor did he sever the joints of its legs[2]. He made a fire and put the pig on it. The pig swelled up in the heat of the fire and burst. This made holes in the pig's head, two for ears, two for eyes, two for nostrils. The pig perceived that it was being burnt. It jumped up from the fire and ran away. *Pęrjido* threw a *kọbo* (*Licuala*) leaf at it. The pig ran into the sea and became a dugong. The leaf became its flipper."

In the *Aka-Čari* tribe there is a legend describing the origin of turtles.

"At first there was only one big turtle. He came to the camp of the *Aka-Čari* people and called them, saying 'Bring your canoes and catch me.' They got into their canoes and

[1] The sneezing (the word is translated literally) is a sort of whistling noise that the wild pigs make when they suspect danger.

[2] The Andamanese always disembowel a pig and sever the joints of its legs before they place it on a fire.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

followed the turtle. They could not catch him. The turtle swam away and the canoes followed. When the canoes were far from land the big turtle came and upset the canoes. The men were all turned into turtles of the same kind and size as those that are seen now. The canoes (and the big turtle?) were turned into a reef."

In the South Andaman it is supposed that the custom of scarifying the skin was invented by the first ancestor of the Andamanese, the monitor lizard. An *Akar-Bale* version of the story is as follows.

"*Duku* (Monitor Lizard) lived with his wife *Bain* (Civet-cat). *Duku* said 'I am going to scarify myself.' His wife tried to dissuade him. He would not listen to her. He went into the jungle and found a piece of *tolma* (quartz) and scarified himself all over. His wife was very angry and asked him why he had done it. *Duku* replied 'I look very well like this, and you will see, all the other people will do the same'."

Mr Man gives a version of the same legend.

"*Maia Duku*, who appears to be identical with *Tomo*, is said to have been the first to tattoo himself. One day, while out on a fishing expedition, he shot an arrow; missing its object it struck a hard substance which proved to be a piece of iron, the first ever found. With it *Duku* made an arrow-head and tattooed himself, after which he sang the ditty:—

Toŋ ma lir pireŋa? toŋ yitiken! toŋ yitiken!
toŋ ma lir pireŋa? toŋ yitiken!

the interpretation of which is

'What can now strike me?
I am tattooed, I am tattooed!' etc. (Da capo)[1]."

It would seem that Mr Man, or else his informant, was not very clear about the details of the legend. In the South Andaman scarification is never performed with an arrow-head, nor with any instrument of iron, but with a flake of quartz or glass. It is only in the North and Middle Andaman that an arrow-head is used for such a purpose, and even then it is only so used to make the big scars on the back and chest, the ordinary scarifica-

[1] Man, *op. cit.* p. 170.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539
304

tion being performed with a flake of stone or glass. The legend is certainly a Southern one, and the song given is in the *Aka-Bea* language. The accuracy of the transcription of the legend therefore seems very doubtful.

773
539

Yams and honey, being two of the most important foods of the Andaman Islanders, are the subject of several legends. A common belief about yams is that they were made, or their qualities were first discovered, by *Biliku* or *Puluga*. We have already seen that there is a special connection between *Biliku* (or *Puluga*) and the yams and other edible roots. There are also other legends, however, on the same subject. An account of the first discovery of the yam called *gono* is contained in the *Akar-Bale* legend of the origin of night, already given[1].

In the North Andaman the following tale is told about the discovery of one kind of yam.

"*Maia Dik* (Sir Prawn) discovered *ko̤nmo* (*Dioscorea* sp.). He was very hungry and went to look for something to eat. He found a very large *ko̤nmo*. There was only one *ko̤nmo*. He cooked it in the fire and ate as much as he could. He dashed the remainder on a rock, and the fragments scattered everywhere and grew into fresh plants. After this there were plenty of *ko̤nmo* everywhere."

A legend is also told in the North Andaman about the first discovery of another kind of yam.

"*Maia Pulimu* (Sir Fly) and *Maia Mo̤ičo* (Sir Rail) went to hunt pig. They killed one pig. There was nothing to tie up the pig (to carry it home). *Maia Pulimu* went to look for a creeper (with which to tie up the pig). He caught hold of a creeper and pulled it and found it was a *mino* (*Dioscorea* sp.). *Maia Pulimu* was a long time away. *Maia Mo̤ičo* went and found some creeper for himself and tied up the pig and carried it home. When *Maia Pulimu* came back he found that *Maia Mo̤ičo* had gone and taken the pig. He followed him and went home. He showed the ancestors how to cook and eat *mino*."

I believe that there is a fuller version of this legend, which I was unable, however, to obtain. Another of my informants told me the story as follows.

[1] Page 214.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

"*Mimi Moičo* (Lady Rail) had a son *Pulimu* (Fly). *Pulimu* found a *mina* in the forest and brought it to his mother. They roasted it in the fire."

Mr Man gives a story from the South Andaman.

"Another of their antediluvian ancestors was famous for propagating yams. This was *Maia Bumroag*, who in shooting an arrow, struck the creeper belonging to the favourite variety called *gono*; his curiosity being excited he dug up the root, and tasted it: the result being satisfactory, he informed his friends of his discovery, and they all feasted upon it; when they had had sufficient, he scattered the remains in different directions; this apparent waste so angered his mother that, on pretence of shaving him, she split his head open with a flint. After his death it was found that the act for which he had suffered had tended to the spread of the plant which is now plentiful[1]."

In the North Andaman it is supposed that honey was discovered by *Pęrjido* the son of *Biliku*.

"*Pęrjido* was the first to eat honey. One day he went to shoot fish. He saw a *nyuri* (*Plotosus* sp.). The *nyuri* disappeared amongst the roots of the mangrove trees. *Pęrjido* was looking for the fish. There was a honeycomb in a mangrove tree. *Pęrjido* saw its reflection in the water. He took some fire and tried to get the honey out of the water[2]. The water put out the fire. He could not get the honey. He went home and told his mother what he had been doing. She went with him and saw the honey. 'What a fool you are' she said, 'don't you see that it is in the trees.' *Pęrjido* took some fire and smoked out the bees and took the honey. After that *Pęrjido* used to go and collect honey. He ate it all himself. He did not tell the others (the ancestors) about it. *Maia Pęrubi* (Sir Frog) found out that *Pęrjido* was getting honey and eating it. He went in to the forest to look for some. He found five or six combs. He ate them all and brought none home to his children. *Bęręt* (a smaller species of frog) was the child of *Pęrubi*. One day *Bęręt* said to his father 'Bring us some honey.' The children went with their father and showed him the combs in the trees.

[1] Man, *op. cit.* p. 170.

[2] In taking a honeycomb the natives often drive away the bees with fire or smoke.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

Porubi went up the tree, and each time he ate the honey in the tree and did not bring any of it down for his children. Then *Beret* saw another honeycomb in a very tall tree. He pointed it out to his father. *Porubi* went up to get it. *Beret* cut the creeper up which his father had climbed[1]. *Porubi* wrapped up the honeycomb to bring it down. *Beret* said 'Father, this creeper is bad. How will you come down?' *Porubi* replied 'How can it be bad, when I have just climbed up it?' *Beret* made some sharp stakes of *čom* (*Areca*) wood, and put them round the tree. *Porubi* jumped (or fell) from the tree on to the stakes and was killed. *Beret* took the honey and ran away home."

In the *Aka-Čari* tribe there is another legend connected with the frog (*porubi*) which may conveniently be given here.

"The ancestors were at enmity with *Maia Porubi*. They went to kill him. They shot him with their arrows, but they could not kill him. *Maia Porubi* caught hold of them all in his arms, and jumped into the sea. He jumped from the hill called *Čauanara*. He found a big round stone (boulder) and put the people under it and left them there. All the people turned into stone, and may be seen there now. The next night some more of the people went to hunt turtle near *Maia Porubi's* place. They caught a turtle and shouted[2]. *Maia Porubi* heard them shouting. 'They are coming again to kill me,' he said. While they were catching turtle he threw a round stone at them. The stone sank the canoe. The canoe and the people in it were turned to stone."

A story in which there is a connection between honey and a toad is given by Mr Man.

"Another curious fable is told to account for a drought from which their early ancestors suffered: it relates that once upon a time, in the dry season, a woodpecker discovered a black honeycomb in the hollow of a tree; while regaling himself on this dainty he observed a toad eyeing him wistfully from below, so he invited him to join in the feast; the toad gladly accepted, whereupon the woodpecker lowered a creeper, giving instructions to

[1] In climbing a tall tree the Andamanese choose a stout cane or other creeper depending from one of the branches of the tree, and climb up it.

[2] The natives express their joy at a success in hunting by shouting.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

his guest to fasten his bucket (*dakar*) thereto, and then to seat himself in it, so that he might be drawn up. The toad complied with the directions and the woodpecker proceeded to haul him up; but just when he had brought him near the comb he mischievously let go the creeper, and his confiding and expectant guest experienced an unpleasant fall. The trick so exasperated him that he at once repaired to the streams far and near in the island and drained them, the result of which was that great distress was occasioned to all the birds, as well as to the rest of the animate creation. The success of his revenge so delighted the toad that, to show his satisfaction, and to add to the annoyance of his enemies, he thoughtlessly began to dance, whereupon all the water flowed from him, and the drought soon terminated[1]."

One of the incidents of the North Andaman story of the frog (*Porubi*) and his son (*Beret*) appears in a different story from the South and Middle Andaman. The following is an *Aka-Kol* version of this legend.

"*Ta Mita* (Sir Dove) and *Ta Koio* (a species of small bird) went hunting together and got a great number of pigs. *Ta Koio* told *Ta Mita* to get some canes to tie up all the pigs. As soon as *Ta Mita* had gone to look for the cane, *Ta Koio* went up a big *Dipterocarpus* tree, taking half the pigs with him. He came down and took the rest of the pigs. He stayed up in the tree with the pigs. When *Ta Mita* came back he found that the pigs had disappeared. He was very angry and went home. As there was nothing to eat, *Mita* and his two children, *Čada* and *Čoda* (two species of fish) went fishing. *Koio* was still up the tree. He was cooking the pigs up there. *Mita* and his children passed under the tree and some burning resin[2] fell on them. In this way they discovered that *Koio* was in the tree. *Mita* planned to punish *Koio*. He cut a great number of sharp stakes of *Areca* wood and fixed them all round the tree, pointing upwards. *Koio* was asleep. *Mita* made the tree sink into the ground. As soon as it was low enough he took some water and threw it into the

[1] Man, *op. cit.* p. 173.

[2] The narrator said "resin." The *Dipterocarpus* tree does not produce resin, but a sort of oil. The marks on the two fishes owe their origin to this incident.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

ear of the sleeping *Kǫio*, who awoke in a fright and jumped from the tree. He was impaled on the stakes of wood and so died."

Another version of the same tale was obtained from the *Akar-Bale* tribe.

"*Da Bumu* (a species of bird) went hunting pig with *Da Berakwe* (another species of bird), and they got a large number of pigs. Then *Berakwe* said to *Bumu* 'We want some cane to tie up all these pigs. You go and get it.' When *Bumu* had gone *Berakwe* climbed up into a big *Dipterocarpus* tree, taking all the pigs with him, except one very small one which he left behind. When *Bumu* came back with the cane he found only one small pig, and he was very angry. He went home with the pig. *Bumu's* wife *Yakoŋ* (a species of fish) said 'I am very hungry. We will go and get some fish by night.' At night *Yakoŋ* went out to get some fish and she passed under the tree where *Berakwe* was cooking his pigs. Some burning resin fell on her and burnt her. She looked up and saw *Berakwe* and said 'Oh! there you are; you stole all my husband's pigs.' She went home and told *Bumu*. In the morning *Bumu* got up very early and cut a number of pointed stakes of *Areca* (*čam*) wood, and fixed them all round the tree where *Berakwe* was, with the sharp points upwards. Then *Bumu* made the tree sink gradually into the ground. *Berakwe* fell from the tree on to the stakes and so was killed. *Bumu* and his wife got the pigs."

Mr Man records a version of the same story.

"The legend regarding the origin of the evil spirits known as *Čǫl* is as follows:—Their ancestor, *Maia Čǫl*, one day stole a pig which had been captured by *Maia Kǫlwǫt*, and climbed up into a gurjon-tree with his prize. Now *Maia Kǫlwǫt* was remarkable for his great strength, and being enraged, determined to revenge himself; he thereupon planted a number of spikes all round the tree in which the thief had taken refuge, and then proceeded to force it into the ground. On finding that if he remained where he was, he must inevitably be buried alive, *Maia Čǫl* sprang off the tree, and thereby met a more terrible fate, for he was impaled on the spikes, and perished miserably. His disembodied spirit did not pass to *Čaitan* (Hades), but took up its abode on the invisible bridge, where, by *Puluga's* orders, numbers of his

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

descendants were sent to join him, in the form of black birds with long tails[1]."

In reference to this version it may be noted that the *Čọl* are not "spirits" if that word is used to translate the native term *čauga* or *lau*. *Čọl* is the name of a species of bird, which I believe is the racket-tailed drongo. These birds, though according to Mr Man they live on the rainbow, are to be seen every day in the jungle, and may be heard calling *čọl! čọl! čọl!*

Throughout the Great Andaman there is a belief in a huge animal that haunts the jungles, or that haunted them in the days of the ancestors. In the North Andaman this beast is called *J̌irmu*. In the days of the ancestors it is supposed to have lived at *Uliòi-tay*, where it attacked and killed any men and women who came in its way. No detailed legend about the *J̌irmu* was obtained.

In the *Akar-Bale* language *Kočurag-boa* is the name of the same or a similar monster. In the *A-Pučikwar* language it is called *Učụ*. This is the name applied to two rocks of limestone which are situated about two or three miles south of *Wota-emi*, one being in a mangrove swamp, and the other some little way out in the sea. The following legend is told about these rocks.

"In the early days of the Andamanese, *Ta Pẹtie* (Sir Monitor Lizard), the first ancestor, went into the jungle and found a *čọti* tree, up which he climbed to eat the fruit. The other people (who lived with him at *Wota-emi*) came and found him, and *Ta Pẹtie* threw down some of the fruit to them, which they ate. The people began to bully *Pẹtie* to make him throw down more of the fruit. *Pẹtie* got angry and said 'If you bully me like that I will call the *Učụ*, and they will kill you all.' The people only laughed at him. *Pẹtie* called the *Učụ*, calling '*Dire! dire!*' The *Učụ* came, one male and one female. They caught all the people and ate them. Only *Pẹtie* they did not eat because he was up in the high tree. The *Učụ* went off to cross the strait to *Tọl-l'oko-tima*. They had eaten so much that they were very heavy and stuck in the sand and mud at the edge of the mangrove swamp. When *Pẹtie* came down from the tree he found all the people gone. He said 'Hallo! the *Učụ* must have eaten

[1] Man, *op. cit.* p. 173.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

713
539

them all.' He went to look. He found the *Učų* stuck fast at the edge of the mangrove swamp, so that they could not move. He cut open their bellies and all the people came out, for the *Učų* had swallowed them whole. The *Učų* are there to this day."

When elephants were first introduced into the Andamans for the use of the Forest Department, they were named *Učų* by the natives, and have ever since retained that name. Similarly the natives of the Northern tribes call them *J̌irmu*.

In the *Akar-Bale* tribe there is a legend to account for the origin of a rock standing in the sea at a place called *Kwaičo-bur*.

"*Ra-gumul Kwǫkǫl* went fishing with his bow and arrows in the sea. His bow and arrows and he himself were turned into stone, and may be seen there to the present day."

Kwǫkǫl is the common tree-lizard. *Ra-gumul* is the term applied to a youth or girl who has just passed through the pig-eating ceremony described in Chap. II. A youth is not permitted to handle a bow for some days after the ceremony in question. A version of the same legend is recorded by Mr Man.

"The story regarding certain *Tomola* who failed to observe the rules for neophytes, states that, on the day after they broke their fast of *reg-jiri* (kidney-fat of pig), they left the encampment without giving notice of their intention to their friends, and the result was that, when they were missed and searched for, it was found that they had gone to the shore to fish, and had there met a sad fate; the body of one was discovered adhering to a large boulder, and turned into stone, while the other, likewise in a state of petrifaction, was standing erect beside it[1]."

A reef on the east side of Ritchie's Archipelago is said to have originated as follows.

"The people of *Kwaičo* went to *J̌ila* to hunt turtle, taking two canoes. While they were away their wives made up a big fire in the evening at *Kwaičo*. The hunters and their canoes were turned to stone, and formed the reefs that are now there."

I believe that the explanation of this story is the belief that the moon is angry when a bright fire is visible at the time when he rises in the evening shortly after sunset[2].

[1] Man, *op. cit.* p. 169.

[2] *Vide supra*, p. 142.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539

There seems to be a legend relating to a large snake called *ǫr-čubi* in the North Andaman, but I was not able to obtain a detailed version. The following was told me in *Aka-Jeru*.

"At *Dalamio*, in the time of the ancestors, there used to be a big snake of the kind called *ǫr-čubi*. He used to catch men and women when they were gathering honey, and kill them and eat them."

An *Akar-Bale* version is a little fuller.

"There was a man named *Bič̣a* who went to look for honey in the jungle. He saw a big snake (*wara-jobo*) and from its neck was hanging a honeycomb. The snake was as big as a tree. 'Why don't you make your honey in the trees?' *Bič̣a* said to the bees. He went home and called several of the men. They took their bows and arrows. They found the snake, and shot it with a great many arrows. They could not kill the snake, which ran away and was never seen again."

An *Akar-Bale* story relates how the first murder came to pass.

"*Da Ko* (Sir Crow) was the first of the Andamanese. He lived at *Kared-čar-buaro* with his wife *In Mud* (Lady Dove). He had a friend, *Badgi-beria* (Hawk). *Badgi-beria* had no wife and was jealous of *Da Ko* and wanted to get his wife. When *Da Ko* knew this he was very angry. He went into the jungle and hid himself. By and by he saw *Badgi-beria* and *Mud* coming along the path together. He took his bow and arrows and killed them."

Another *Akar-Bale* story about the dove is as follows.

"*Mud* and *Kulal* were cooking pig and got very hot. They went to bathe and were turned into birds."

Mud is the bronze-winged dove, *Chalcophaps indica*, and *kulal* is the teal, *Nettium albigulare*.

In the North Andaman there are tales about the sea-eagle (*kǫlo*). One is to the effect that at first he used *kǫbo* (*Licuala*) leaves to fly with. This was before he had wings of his own. Another story is as follows.

"*Maia Kǫlo* (Sir Sea-eagle) lived at *Čona* in *Tau-'ra-miku*. He had a hut in the top of a *tǫrǫktato* tree. He was unmarried.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

773
539 When the men went fishing he used to steal their wives. He would only take good-looking girls. He would call out to a girl to come and catch hold of his foot, saying 'I have a fish for you.' If an old or ugly woman came, he would say 'No! not you; go away.' When a young woman came and caught hold of his foot he flew away with her to his hut in the tree."

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

APPENDIX F.

SPECIMEN OF THE SOUTH ANDAMAN LANGUAGE

1. *wai dōl .ōko-jū·wai ē·remtá·ga. dī·a ēr lōt ting*
indeed I (name of tribe) jungle-dweller. my village of name
.tō·lo-bòi·cho. jū·ru tek elarpá·lada. mō·da elawá·ngaya bŭd tek totgó·ra
(name of village). sea from far. If daybreak at home from coast
len nàu·nga bē·dig til·ik dī·la len kâ·galke. med-àrdū·ru ō·gar jī·baba
to walking by perhaps evening in reach-will. we all moons several
ē·kan ēr len pòl·ike ūgá tàrō·lolen jeg l'edá·re àryó·to lī·a
own villages in live-do then afterwards dance for sake of coastmen of
pai·chalen yàu·gake. ó·na ū·cha nai·kan jeg-i·kke á·rlalen īgal· l'edâ·re
midst-in go-do. when this like dance-go-do always barter for
mīn tō·yuke kich·ikan reg-dam·a, ēá·te reg- kòi·ob, ēá·te
things take-do namely pork (lit., pig-flesh), also pig's fat paint, also
rá·tà, ēá·te jōb, ēá·te chá·panga, ēá·te kŭd,
wooden-pointed arrows, also baskets, also reticules, also hand-nets for fishing,
ēá·te râb, ēá·te tá·la-ōg, ēá·te tá·lag, ēá·te pār·epa,
also necklaces of fine net-work, also white-clay, also hones, also sleeping-mats,
ēá·te ká·pa-já·tnga, ăwē·h.
also leaf-screens, etcetera.

2. *med·a ká·galnga bē·dig kianwai· ō·tolá· rá·mid-tō·yuke ōl-bē·dig*
we arriving on according-to-custom first sing-do and
kō·ike tàrō·lolen àrdū·ru mīn īgal·ke, ūgá med-·ikpó·r
dance-do afterwards all things barter-do, then we two (*i.e.*, some of us)
dī·tnga len igbâ·dignga l'edá·re àryó·to lī·a pai·chalen
spearing to seeing for coastmen of (*i.e.*, with) possession
ō·dam len á·kangai·ke. mar·at-dil·u
bottom (of boat) in go in boat-do our rest (*i.e.*, the rest of us)
àryó·to-ngī·ji mit·iknga ē·rem-del·eke.
coastmen-friends accompanying in jungle-hunt-pigs-do.

3. *á·rla īkpó·r tàrō·lolen med·a mīn àrdū·ru, kich·ikan ē·la,*
days two (a few) afterwards we things all, such as pig-arrows,
ē·latá, chó, wō·lo, bī·jma, yá·dī-kòi·ob,
iron, knives, adzes, bottles, turtle-unguent (red paint made with turtle-fat),
yâ·dī-dam·a, ó·do, chī·di, gar·es, rē·keto-tá,
turtle-flesh, nautilus-shells, *Pinna* shells, *Dentalium octogonum*, *Hemicardium unedo*
âwē·h, īgal·nga len ó·rok yâ·te en·inga-bē·dig chē·lepá·ke ūgá
etcetera, bartering in received which having-taken take-leave-do then
wī·jke.
return-home-do.

4. *ignŭ·rum àryó·to len (á·rlaya) ó·ko-del·enga tek, ōl-bē·dig lō·binga tek,*
Just as coastmen to (always) hunting by, and poling by
ōl-bē·dig yát-dil·u tek eb·a-ká·chya á·kà-wē·lab yā·bada, châ
and means-rest (*i.e.*, other means) by ever food-difficulty not so
met ē·rem-tá·ga len bē·dig wáb dil·u-rē·atek yát àrdū·ruda.
we jungle-dwellers to also season every food all (sorts).

5. *med-ē·rem-tá·ga àrdū·ru gū·mul ya ē·kan bŭd len á·rtiteg·ike ō·gun*
We-jungle-men all rainy season during own homes in remain-do only

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

● 539 *râp-wâb len yŭm pi·tainga l'edâ·re ĕr-tăl·ke, mat ngi·ji àrdŭ·ru*
fruit-season in rain absence because-of pay-visits-do our friends all
igbâ·dignga l'edâ·re. ŏ·gar ŭ·batŭ·l an ikpŏ·r len med·a wi·jke ŏtpăg·i
seeing because-of moon one or two in we return-home-do again
bai·la[1]-wâb len kai·ta-ban[2] jŭ·ranga leb bŭd tek
(name of tree)-season in jack-fruit-seed burying for homes from
mat-tŏ-jĭ·alke. ŏ·gar ŭ·batŭ·l len ĕ·kan ĕr lat wi·jke.
we shift-our-quarters-do. moon one in own villages to return-home-do.

6. *mit·ig-bŭ·dwa len àryŏ·to tek ĕ·rem-tâ·ga at-ŭ·baba*
Our-tribesmen among coastmen from (than) jungle-men numerous
.bâ·rlâ·kàbĭl tek .tó·lo-bòi·cho bŏ·diada dŏ·na ĕ·rem koktâ·r les
(name of village) than (name of village) large but jungle interior in
.tó·lo-bòi·cho tek ĕr dŏ·ga bŏ·diada mĕ·tat bŭd àryŏ·to-lĭ·a bŭd tek
(name of village) than villages many large our huts coastmen's huts than
châ·nagda tâ·lik jĭ·baba med·a gŏ·i tĕ·pike yâ·ba.
large years many we fresh thatch-do not.

7. *tâ·lik ŭ·ma len med-àrdŭ·ru ĕ·kan ĕ·kan ĕr lag·iba yât dŏ·gaya ó·roke.*
Year whole in we all own own villages near food plenty find-do.
ŭgâ·tek-ŭgâ·tek yât tĕ·pnga bĕ·dig mĕ·tat dŭ·ruma(da). med·a ŏko-jâ·ranga
now-and-then food getting in for us sufficient. we constantly
kŏ·ike ŏl-bĕ·dig râ·mid-tŏ·gnke.
dance-do and sing-do.

8. *ó·na mĕ·tat barai·jlen ŭ·chin ŏkolĭ·ke ŭgâ med-àrdŭ·ru bŭd-*
When our village in any one die-does then we-all camping-ground
l'àrlŭ·a len jâ·lake. kâ·to chàng-tŏ·rnga[3] an dar·anga[3] len ekâ·ra nai·kan ŏ·gar
vacant to migrate-do. there hut or in custom like moons
ikpŏ·r pòl·ike, tàrŏ·lolen tâ ó·roknga bĕ·dig t'ĭ-tŏ·latnga[4] len
few (lit., two) live-do, afterwards bones obtaining on tears-shedding (dance) for
.tó·lo-bòi·cho lat wi·jke.
(name of village) to return-home-do.

9. *mŏ·da ŏkolĭ·nga yâ·balen med-ĕ·rem-tâ·ga lĭ·a barai·j len at-jang·gi*
If dead without we jungle-dwellers of villages in old persons
lig·ala bĕ·dig âr·lalen pòl·ike. ŏ·gun râp-wâb len mĕ·tat pai·chalen atpail
children also always live-do. only fruit-season in as with women
i-gâ·tnga-bĕ·dig bar·mike kĭ·nig ŏ·llàrdŭ·ru at-jang·gi
paying-visits-for pass-night-away-from-home-do otherwise they-all old people
lig·ala nai·kan ĕ·kan barai·j len bŭ·duke.
children like own villages in live-do.

10. *gŭ·mul len reg-del·enga l'edâ·re mat bŭ·la ij·i-lŏ·inga âr·la ikpŏ·r*
Rainy-season in pig-hunting because of we men often days few
bar·mike.
pass-night-away-from-home-do.

11. *med-ĕ·rem-tâ·ga àryŏ·to nai·kan âr·la-rĕ·atek jâ·langa lĭ·a kianrai·*
We-jungle-people coastmen like constantly migrating of custom
yâ·ba l'edâ·re mòl·oichik âr·lalen mĕ·tat bĕ·ra ŏl-bĕ·dig âr·kà-kĭ·chal lag·iba
not because of we always our rubbish and food-refuse near
kó·rke yâ·ba, kianchâ· mĕ·tat barai·j len ŏt-àn jâ·bag yâ·bada.
scatter-do not, therefore our villages in smell bad not.

[1] *Terminalia procera*, which flowers about the middle of May.
[2] *Artocarpus chaplasha.*
[3] *Vide* Part I, "Habitations," paragraphs 3 and 4, for description of these varieties of huts.
[4] *Vide* Part II, "Death and Burial," paragraph 7.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

12. *mĕ·tat àryó·to len bĕ·dig barai·j ikpó·r kâ·to òl·òichik ij·i·lŏ·inga*
Our coast people among even villages few there they often
ô·gar ikpó·r pòl·ike, ar·at-dil·u ô·ko-jär·anga jä·lake.
moons few dwell-do, their rest (*i.e.*, the rest of them) constantly migrate-do.

13. *med-ĕ·rem-tâ·ga ôl-bĕ·dig àryó·to lĭ·a ĕr lag·iba*
Us jungle dwellers and coast-dwellers of villages near
bŭd-l'â·rtâm dô·gada. jŭ·ru l'igrâ·klik len â·rlaya ĕ·rem tó·boda dô·na ĕ·rem
kitchen-middens many sea vicinity in always jungle dense, but jungle
koktá·r len tó·bo yā·ba.
middle in dense not.

14. *.á·kà-.ked·e lĭ·a ĕ·rem koktá·r len lĭ·rnga-bĕ·dig wai dôl*
(name of tribe) of jungle middle in going-on indeed I
ĕ·rem-tâ·ga at-ŭ·baba igbâ·digre. med·a lŭ·ake aŭ·a kâ·to mardŭ·ru tek
jungle-dwellers numerous see-did. we consider that there us-all than
at-ŭ·baba. ĕ·rem len dil·u-rĕ·atek chàw·ga-tâ·banga l'idal· tek
numerous. jungle in everywhere ancestors (this side of the Deluge) time since
tinga-bā bĕ·ringa. wai dôl á·chitik .bô·jig-ngĭ·ji àrdŭ·ru
paths (lit., roads small) good. indeed I now (name of tribe) all
igbâ·digre, it·ig bŭ·dwa dĭ·rap-tek yabā·da.
seen have, their tribesmen now-a-days few.

15. *med-àrdŭ·ru .á·kà.bô·jig-yá·b ôl·bĕ·dig .á·kà-.kó·l lĭ·a kianwai· idai·ke;*
We all (name of tribe) and (name of tribe) of customs know-do
ôn†' ekâ·ra mak·at pâ·ra; et bĕ·dig .mó·ko-.jŭ·wai nai·kan
their customs ours similar; among-them also us (name of tribe) like
àryó·to ôl-bĕ·dig ĕ·rem-tâ·ga. kâ·to bĕ·dig ĕ·rem-tâ·ga ô·gar jĭ·baba
coast people and jungle people. there also jungle-dwellers moons several
dĭn len ô·ko-jär·anga bŭ·duke ĕ·kan ĕ·kan bŭd len bĕ·dig
heart-of-jungle in habitually dwell-do own own encampment in also
á·rtiteg·ike. .á·kà-.bô·jig-yá·b lĭ·a dĭn kĕ·tia l'edá·re kâ·to
remain-do. (name of tribe) of heart-of-jungle small because of there
ĕ·rem-tâ·ga yabā·da.
jungle-dwellers few.

[A free translation of this Appendix will be found in the Journal of the Anthropological Institute, vol. xi, pp. 280–82.]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

193 of your lips [*ngak·at* your, plural in Class 3, *pai* lip must therefore be pluralised, *ĕd-* skin], might be contracted to *ngak·at ĕd-*, but this would be slightly ambiguous, as *a·dal-* chin belongs to this class.

OMISSION 3. *dig gŭp tâ-* the bone of my arm [*dig* singular of Class 4, *gŭd* arm, *tâ* bone], might be contracted, but not with much certainty, except the arm were stretched out, to *dig tâ-*.

OMISSION 4. *ngar chăg tī-* the blood of thy leg [*ngar* thy, in Class No. 2, *chăg* leg, *tī* blood], might be contracted into *ngar tī-* with considerable risk of ambiguity, unless the leg had been previously referred to, or was otherwise indicated.

539 As it is neither possible nor desirable to expand this report into a treatise on the South Andaman language, I looked about for some genuine native utterances, not translations, which might illustrate the natural speech of the country. Fortunately, Mr. Man was able to furnish me with precisely what I wanted. When he was sent officially to the Nicobar Islands, he took with him several young native Andamanese,[1] and in order to keep up their connection with their friends, and especially with their head-man, *jam·bu* (as he was always called, though that was not his real name), Mr. Man wrote letters for them at their dictation. He had to treat them quite like children for whom one writes letters, suggesting subjects, asking what they would say if they saw *jam·bu*, and so on. It was laborious work, which, however, Mr. Man did not regret, as it often furnished him with new words or phrases. These letters were then sent to the British officer in charge of the Homes at Port Blair, who did not know the language, but, from an explanation furnished, read the phonetic writing to *jam·bu*, sufficiently well to be understood, but to assist this officer Mr. Man furnished a free and an interlinear translation. I give two of these letters, which certainly, if any exist, are genuine specimens of South

[1] Their names and nicknames (in parenthesis) were *.i·ra* (*.kŏ·ro-* hand), *.bi·da* (*a·dal-* eye, as he had large saucer eyes), *.lō·ra* (Henry, his name when at the Ross orphanage), *.wō·i* (Tom, the name Mr. Man gave him when he first came to Viper Island), *.ō·ra* (*.jō·do-* entrails, so called from his protuberant belly when a child). These names may be preserved as those of the unwitting originators of Andaman literature. One other name of a native should be added, although he was not taken with Mr. Man to the Nicobars, on account of illness, and indeed he died shortly after Mr. Man left. This was *.bī·a* (*.pă·g-* foot, so called from his large feet). He was the elder brother of the above-named *.lō·ra* (Henry). All the time that Mr. Man was in charge of the Andaman Homes, about four years, *.bī·a* worked with him. He was the most intelligent and helpful native Mr. Man met, and was his principal informant throughout. Mr. Man often told him that he would bring his name to notice, and thus redeems his promise.

[p. 242]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

Andaman literature, but to make them as instructive as possible in showing the nature of the language, I divide them into numbered sentences, putting the text first, the free translation next, and afterwards, in square brackets, an analytically literal translation in the order of the original, in which, with the help of Mr. Man's translation, vocabulary and personal assistance, I endeavour to shew or explain the meaning and composition of each word and its parts, and its grammatical connection, occasionally adding other notes. 539

First Letter to *jam·bu.*

Cited by the simple numbers of the sentences.

1. *.mám .jam·bu.* Worshipful *jam·bu.* [*mám* is a term of respect by which chiefs or head men are addressed, perhaps 'honourable' or 'your honor' would be a nearer translation. *.jam·bu* was only a nickname, but as he was always so called, Mr. Man cannot recollect any other. See his song below, p. 70.]

2. *Med' àrdù·ru adbē·ringa.* We are all in good health. [*med'* we, a contraction for *med·a*, the final *-a* being lost before the following *à* of *àrdù·ru* all. The full form for 'we' is *mòl·òichi·k.* For *ad-bē·ri-nga* well, see No. 5.]

3. *bi·rma-chē·lewa tàrō·lo tek mij·i' at yed yā·ba.* Since last steamer no one has been ill. [*bi·rma* funnel, *chē·lewa* ship, not one of their own boats; the Andamanese prefer if possible making a new word to adopting a foreign one, the present compound is more original than the modern Greek ἀτμόπλοιον, which is a mere translation of 'steam vessel.' *tàrō·lo* last, see Cl. 5 under *kō·ro-mū·gu-chāl. tek* from, since, postp. *mij·i'at* a contracted form of *mij·i·a at*, properly a plural possessive interrogative, 'whose?' but used idiomatically in negative sentences, for an indefinite personal pronoun, corresponding to English 'any.' *yed* sick or ill. *yā·ba-* not, always placed at end of a sentence.]

4. *.mar .lō·ra à·chitik igbà·dignngalen dà·kar-bō·dia nai·kan.* Master *.lō·ra* is now like a tub in appearance (so fat is he). [*.mar* applied to a young unmarried man, or a man who remains childless for the first 4 or 5 years after marriage, after which time, he is called *mai·a*, the ordinary name for a married man who has children, of which the honorific form *mai·ola* is applied to chiefs only. *.lō·ra* (Henry) the name of the youth. *à·chitik* now, *àchi·baiya* then. *ig-bà·dig-nga-len* appearance-in, see Nos. 9 and 10. (This is one of the verbs which change the final letter of the base according to the suffix, but the law of change is not yet fully ascertained. In this case *g* is apparently inserted before *-re* and *-nga*, but on the other hand it may be simply omitted before *-ke.*) *dà·kar* a tub or bucket. *bō·dia* big. *dà·kar-bō·dia*, big as a tub. (There are five words for big, 1. *bō·dia-* which when 'human' becomes *àbō·dia-*, but here has no prefix on account of being in composition, 2. *dō·ga-*, 3. *chà·nag-*, and 4. *tà·banga-*, which are 'humanised' by *ab*, 5. *rō·chobo-* 'humanised' by *à*. Without the prefixes *bō·dia-*, *dō·ga-*, and *chà·nag-* are applied to any non-human objects, and *rō·chobo- tà·banga-*, to animals only.) *nai·kan* like.]

5. *ñgà·kà ō·lien ed·a did·dirya yābu.* He as yet has had no fever. [*ñgà·ka* as yet, *ñgà* simply meaning 'then.' *ōl-lèn* him-to, the 3rd pers. pron. with postpos., *len* to. *ed·a* ever. *did·dirya* fever, that is, ague, trembling. *yā·ba* not, see 3.]

6. *.mar .wō·i ūn-wòt-tai·jnga tà·pu-ya.* Master .wō·i is a great flying-fox shot. [*.mar* see 4. *.wō·i* the name of

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

a youth (about 16 years old), of the tribe that the South Andamanese call *.ôko-jũ·wai-da*, who came in a canoe from Middle Andaman to Port Blair, where he made an important statement concerning the manners and customs of his tribe, which was reduced to writing by Mr. Man, and is published, chiefly in English, in the Journal of the Anthropological Institute, vol. xi. pp. 280–2. When he arrived at Port Blair, his language was unintelligible to the natives there, but he quickly learned their language, and as he was a very nice fellow, he was induced to remain by marrying him to a pretty girl (named in 20), who was still very young. As they had at that time no family, he was still called *mar*. *ûn* refers to skill, see Nos. 7, 8, 16. *wôd-* or *wôt* in construction, flying-fox. *taij* shoot with an arrow. *nga* sign of verbal subst. The whole word is, therefore, skilled shooter of flying foxes. *tâ·paya* excellent (human only), marks superlative degree.]

7. *ar·at dil·u dī·laya á·kàrâ·rnga bē·dig, ôl iy·ilā bûd lông-pà·len wôt leb ĕr·kē·dangke.* While the others are finishing their evening meal with dainty morsels, he goes alone and searches among the trees for flying foxes near the hut. [*ar·at* their, see Cl. 2. *dil·u* rest or remainder. *dī·laya* evening-at. *á·kà* referring to palate, see No. 11. *rà·r-nga* tasty things, which conclude a meal, from *rár*, v. taste, determine flavour of. *bē·dig* while or during, as a postposition to the whole preceding clause, so that it means: the rest of them in the evening tasty-bits-finishing while. *ôl* 3rd pers., hence 'he' in this case. *iyilā* alone, unaccompanied. *bûd-* an occupied hut, *ĕr-* an unoccupied hut. *(tá·rdôd-* hut belonging to a married couple; *kâtō·go-* bachelor's hut; *chàng-* hut, or roof, for the huts are almost all roof, *chàng-tē·pinga-* best kind of hut, with well plaited roof, to last 2 or 3 years; *chàng-tá·rnga-* next best hut, formed of leaves bound together with cane, lasting a few weeks or months; *chàng-dar·anga-* a temporary shed, roof of loose leaves, to last a few days. The species of palm leaf ordinarily used for these roofs is called *chàn·r·ta-*). *lông-pà·len* near an inanimate object. (Other terms are *á·kà-pà·len* or *ôt-par·cha-len* near to an animate object; *eb-ĕ·r-teg-ilen* near a tree or post; *yapá·len* near as one place to another, *ya* giving indefiniteness of object, compare *bâ* and *yabâ·* little.) *wôt* flying fox. *leb* for, postp. *ĕr-kē·dang-ke* search in-trees-does, (*ĕ·rem* jungle), *á·ta* v. search on the ground for an inanimate object, *ab-á·ta-* v. for an animate object.]

8. *en lũ·nga bē·dig ôl là·kàchī·ke yā·bada.* On seeing one he does not miss it. [*en* it. *lũ·-nga* see (verbal subst.) = seeing. *bē·dig* while, consequent on, see 7. *ôl* he, *là·kàchī·-ke* (euphonic *l*, Cl. 3), miss-does. *yā·ba-da* not, see 5, where final *da* is not added to *yā·ba*.]

9. *kâ·rin chō·wai rō·choboda.* There are enormous clams here. [*kâ·rin* here. *chō·wai* clam, the plural is not indicated. *rō·choboda* big, applied to animals, see *bō·dia* in 4. This shell-fish in the Nicobars is the *Tridacna gigantea*, and measures 3 or 4 feet in length; in the Andamans, they have only the small species *Tridacna crocea* and *T. squamosa*.]

10. *ũ·badō·galen yât atũ·babaleb dũ·rumada.* There is sufficient food in one for a great number of persons. [*ũ·ba-dō·ga-* one, *ũ·ba-tũ·l* is also used, but *ũ·ba-dō·ga-* is the emphatic form like our 'a single one,' see Cl. 5, under *mũ·gu-chûl-*. *len* in, postp. *yât* in construction, *yâd-* final, food. *atũ·baba* countless numbers, see Cl. 5. *leb* for, postp. *dũ·rumada* sufficient.]

11. *mō·da ngōl met atted·inga lũ·ake, .pá·dri chûb .rũch-ya pòl·i yâ·te bũ·dlen lĭ·rnga bē·dig, á·kà-tâ igbá·dĭ-ke.* If you don't believe us, go to the Padre sâhib's house at Ross, and see the shell (we are sending). [*mō·da* if, *ngōl* you, *met* us, obj. pl. *at·ted·i-nga* (human)-lie-telling-(verbal subst.). *at* is plural *ab*. *lũ·a-ke* consider-do (present time), *lũ* v. look or see. *·pá·dri* Italian padre, father, but applied as "Rev." to all clergymen, here the chaplain was meant. *chûb* Andamanese attempt at pronouncing the Hindi *sâ·hib*. *.rũch* Andamanese attempt to say *Rũs*, the Hindi corruption of Ross, an island at the entrance of the inlet of Port Blair. *-ya* at, postp. *pòl·i* dwell. *yâ·te* that, the relative. *bûd* hut, see 7, but here meant for house. *len* postp. to. *lĭ·r-nga* go, verbal subst. *bē·dig* while, or consequent upon, see 7. The phrase means: upon going to the house of the chaplain

[P. 244]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

who dwells at Ross. *â·kà* see No. 11, in relation to taste or mouth, *tá* bone, that is, taken together, *â·kàtá* bone covering food *i.e.* shell. *ig-bâ·di-ke* see-will, see 4, pres. for fut.]

12. *ngōl ô·llen igbâ·di yà·te wai·kan ngab-ped·inga kich·ikan-nai·kan târchī·ke ; bad·i ũ·cha â·kàtâ·da !* On seeing it we are sure you will slap your side and exclaim: what a whopping big shell! [*ngōl* you. *ô·l-len* it, obj. *igbâ·di* see, see 4. *yà·te* who, see 11; that is, you who-see it. *wai·kan* certainly. *ngab* your, see Cl. 1 and Om. 4 for the omission of *chân-* body, or some such word. *ped·i-nga* slap (verbal subs.) = slapping. *kich·ikan* and *nai·kan* both mean 'like' and together, 'just like.' *târchī·-ke* say-will. *bad·i* exclamation of surprise. *ũ·cha* this. *â·kà-tá* shell, see 11.]

13. *med' àrdũ·ru .pũ·lo-pilàu· el-â·r-jana bũd lō·yaba yà·te len â·kangai·re.* We all went to *.pà·lo-pilàu·*, which is a village a long way off to the north. [*med' àrdũ·ru* we all, see 2. *.pũ·lo-pilàu·* name of a place in the Nicobar Islands. *el-â·rjana* north, *el-iglū·*-south (district), *el-â·rmu·gu-* (appearing-face) east (in these words *el* stands for *ē·r-* country), *târ.mũ·gu-* (disappearing face) west. *bũd* hut, village. *lō·yaba* distant. *yà·te* which. *len* to, postp., affecting the whole phrase, which means: to P. P. which is a distant village to the north. *â·kan-gai·* go a short journey by water, *ô·to-jũ·mui* is used for a long journey. *-re* past time.]

14. *kà·to à·rla jī·baba pôl·ire.* We stayed several days there. [*kâ·to* there. *à·rla* days, plural indicated by the following word. *jī·baba* several, very many, see Cl. 5. *pôl·i-re* dwell-did, see 11.]

15. *charkâ·r leb vō·go jad·ijō·g àrdũ·ru igal·re dō·na mô·to-kūklī·re yà·bada.* We bargained for a lot of young female pigs for Government, but did not forget ourselves. [*charkâ·r* Andamanese attempt to pronounce the Hindī *Sarkâ·r* government. *leb* for, postp. *vō·go* pigs, plural indicated by the following *à·dũ·ru*, *vō·go-* is a female pig, *vg-* either male or female. *jad·i-jō·g* spinster, implying a full-grown sow-pig which has not littered, see the mode of expressing sex mentioned on p. 53. *àrdũ·ru* several (see Cl. 5) or all, as in 2. *igal·-e* barter did. *dō·na* but. *mô·to* ourselves. *kūklī·re* forget-did. *ô·to-kūklī·-ke* oneself forget-does (*mô·to* is only the form of the first person plural, see p. 58), was one of the new words discovered by Mr. Man from the dictation of these letters to *jam·bu.* The common verb for forgetting is *ôt-kūklī·ke*, which is reflective, *dō d' ôt-kūklī·re*, I forgot, where *dō d'* or *dōl d'* answers to French *je me* (in *je m'en souviens*) and similarly *ngō' ng'* or *ngōl ng' ōt-kūklī·re* you forgot. The relation of *ô·to-k.* and *ōt-k.* is similar to that in *ōtrâ·jke* defend-does, *ô·torà·jke* oneself defend does. 'Selves' is also expressed by *ê·kan.* See examples in 40. *yà·bada* not, see 7.]

16. *kīanchâ· reg-wà·ra gō·i jī·baba mō·yut-tē·mar leb ô·more.* We accordingly fetched several prime young male pigs for our own use. [*kīanchâ·* therefore. *reg* pigs, either male or female, see 15. *wà·ra* bachelor, young but full grown, see p. 53. *gō·i* fresh, and hence in good condition. *jī-baba* several, properly 'very many,' see Cl. 5, but as there were really only five or six, Mr. Man translated the word 'several' at the time; he supposed that the young men wished to surprise their friends at Viper by leading them to suppose by this term that they had got many more pigs than was actually the case. *mō·yut-tē·mar* ourselves, the meaning of the separate words is not known, but we have *dō·ynn-t.* myself, *ngō·yun-t.* thyself and *ô·yun-t.* himself, *ô·yut-t.* themselves, *ngō·yut-t.* yourselves. *leb* for, postp. *ô·mo-re* fetch-did.]

17. *med·a ñgá·kà mâk·nga-ba yà·te len chī·lyuke.* Those we have not eaten yet we are fattening. [*med·a* we. *ñgá·kà* as yet, see 5. *mâk·-nga* eat- (passive participle, p. 55, n. 2) = eaten. *ba* not. *yà·te* which. *len* postp. pointing out object, meaning: we are fattening those which have not been eaten as yet. The construction, though common, is somewhat involved, and would be, in English order, as boys "construe" Latin: *med·a* we, *chī·lyuke* are fattening, *len* (mark of accusative relation), *yà·te* (those) which, *ñgá·kà* as yet, *mâk·nga-ba* (are or have been) eaten-not.]

18. *â·kàlō·dongalen med·a â·kà-jai·ñgke tarō·lolen ôtâ·ba vō·go lō·inga bē·dig .bai·par lat mit·ik-i·kke.* These we will slaughter one by one, and

[P. 24-5]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

●539

afterwards get some more pigs to take with us to Viper. [*ú·kà·lō·do-nga* one by one, idiomatic expression, origin unknown. *len* postp. marks the object. *med·a* we. *ú·kà·jai·ñg-ke* slaughter-do, this expression is used for pigs only. *tárō·lo.len* last-to, afterwards, see Cl. 5. *ōt-ñá·ba* other in addition to the former, see Cl. 6 for *ōt*, this prefix also occurs in *ōt-pāg·i* once more. *rō·go* pig, see 15. *lō·i-nga* get-(verbal subs.) = getting. *bē·dig* while, or consequent upon; meaning: afterwards on getting additional pigs. *.bai·par* Andamanese mispronunciation of Viper, an island within the inlet of Port Blair. *lat* to, postp. *mit·ik* in company with us, *m-* us, *it·ik* in company with, *i·k-ke* take away-will, see 20.]

19. *.mar .i·ra-.jō·do .mar .wō·i lōt pij len jā·bag tá·la-tim·re.* Master *.i·ra-.jō.do* has tonsured Master *.wō·i* very badly. [*.mar*, see 4. *.i·ra-.jō·do* is the subject of the verb. *.wō·i lōt pij* is the object, as *.wō·i's* hair. *lōt* his (head understood), see Cl. 6, and Om. 1. *pij* hair, the usual form of *pid* in construction, thus *ōt-pī·j-yá·ba* his (head)-hair-not = bald. *len* postp. obj. *jā·bag* badly. *tá·la-tim·re* tonsure-did. This shaving of the crown of the head is the business of the women and especially of the wife, but in this case the women were left behind. The razors used are extremely fine chippings of glass.]

20. *mō·da .ō·ra-.bī·ela abī·k-yá·te á·chitikighá·aike ñgá wai·kaukōtjē·rnga-len ngped·ike ōl-bē·dig abtō·goke.* If *.wō·i's* wife *.ō·ra-.bī·ela* were now to see him, she would certainly box the barber's ears and abuse him. [*mō·da* if. *ab-ī·k* (female)-take away, *yá·te* who, that is, who is wife. For *ik* see end of 18, where, but for the *mit·ik*, there would have been the prefix *ab* as *abī·kke* take-away-does (present), an animate object. But *en·i* is to take, as *ablī·ga lá·ka-bang tek pa·p en·ike* child its-mouth from pipe take-do = take the pipe from the child's mouth, *-ke* being also used for the imperative. Now in marrying, the chief who unites the couple *tō·t-yá·p-ke* their (persons, Cl. 6) -speak-does, the man *ad-en·i-ke* (animate, see No. 6) -take-does, the woman *ab-ī·k-ke* (human, No. 4) -take-away-does. The husband is spoken of as *a·d-ī·k-yá·te-*, and the wife as *ab-ī·k-yá·te-*, as here. For the first few weeks the young couple are called *ōng-tāg-gō·i-* their-bed-of-leaves-fresh, and after that for the first year *ūn-já·ti-gō·i-*, where *ūn* refers to the hands, No. 7, and *gō·i* is fresh, but *já·ti* is not known. *á·chitik* now, see 4. *ig-bá·di-ke* see-does, see 4, pres. time, though in English it becomes past subjunctive, after *mō·da* if. *ñgá* then, see 5. *wai·kan* certainly. *ōt-jē·r-nga* his (head -understood, see Om. 1) -shave-(verbal. subst.), that is, his head's shaver. *len* postp. marking object. *ig-ped·i-ke* face (see Nos. 9, 10 and 17, and Cl. 4), (in anger) slap (see 12) will, *ar-ped·i-ke* would be, 'leg (see Cl. 2) -slap-will,' as women do when delighted. *ōl-bē·dig* it-while or it-after, used for 'and.' or 'as well as.' *ab-tō·go-ke* (human prefix No. 4)-abuse-will.]

21. *.mar .wō·i ōttek-īkngа bē·dig pij-gō·i len enōtjē·rke yā·ba.* Master *.wō·i* is so ashamed of his appearance, that he is letting the new hair grow. [*ōt-tek-īk-nga* for-his-head (Cl. 6), -ashamed-(verbal subst.), *tek-īk* be -ashamed, but *t'ē·kīk* weep. *bē·dig* consequent on, see 11. *pij-gō·i* hair-fresh. *len* postp. marking object. *en-ōt-jē·r-ke* cause-head-shave-does, *en* prefixed gives a causal signification to the verb = causes his head to be shaven. *yā·ba* not.]

22. *med·a yát bā ngōl ititá·n yá·te len ó·rokre.* We duly obtained the few presents you sent. [*med·a* we. *yát* properly fish, food, see 10, here presents. *bā* few, little, a father or mother having one or more little ones is called *ūnbā·da*. *ngōl* you. *ititá·n* send away any animate or inanimate thing, *entitá·n* send away a human object, *en·itán* shew (r. refl.), *itá·n* permit. *yá·te* which. *len* postp. marking the whole phrase as an object. *ó·rok-re* obtain-did.]

23. *ngōt pai·chalen mīn àrdū·ru ōteg·nga l'edá·re ñgá ititá·nnga yá·balen med·a mō·tot-kūkjā·bagire.* As you have so much in the "go-down" (store), we were much disappointed at your not sending more. [*ngōt* your, Cl. 6. *pai·cha-len* lap-to, that is, in your possession. *mīn* thing, plural only indicated by following word. *àrdū·ru* several, see 15. *ōt-j·g·-na*, Cl. 6, collection of shell-fish, meat, jack-fruit seeds, iron, flint, or anything in a heap, but *ōt-pā·j-nga* is used for honey, fruit,

[p. 246]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

yams, fibre, and *ar-ngai·j-nga* for bows, arrows, and other implements or ornaments, and also animate objects. *l'edâ·re* because of, *i.e.* because of your having many things collected in your possession. *ñgá* more (see 51), as well as 'then' (see 5). *itità·nnga* sending, see 22. *yâ·ba-len* not-to, without. *med·a* we. *mŏ·tot-kŭk-jâ·bag-i-re* our (poss. from Class 6) -heart-bad-was, we were disappointed, *i* seems to be a euphonic insertion to separate *g* and *r*.]

24. *til·ik bī·rma-chĕ·lwca kâ·gal yâ·te ñgâ mīn met â·kâwĕ·rke.* Perhaps the incoming steamer is bringing more things for us. [*til·ik* perhaps. *bī·rma-chĕ·lwca* steamer, see 3. *kâ·gal* arriving, this and *yō·boli* are said of the arrival of a boat or ship only, or of going to an elevated spot. *yâ·te* which. *ñgâ* more, see 23. *mīn* thing, see 23. *met* to us, one of the forms answering to the dative of pers. pron. *â·kâ*, see Cl. 3. *â·kâ-wĕ·r* and *ŭn-târ-teg·i* are said of conveying any animal or inanimate objects by boat only; *ik* is used for conveying either by land or water, and for human objects becomes *abī·k*, see 20. *-ke* future time, not distinguished from present.]

25. *med.atârtī·t idai·re añ·a â·chitik ngŏl barai·jbō·lo lī·a ōtyŭ·burda.* We have learnt that you are now the head-"boss" at the Brigade Creek home. [*med·a* we. *târtī·t* news. *idai·re* know-did. *añ·a* that, conjunction. *â·chitik* now. *ngŏl* you. *barai·j* old-established encampment, whether occupied or not, otherwise *ĕr-*; *ĕ·r-ârlŭ·a-* are unoccupied, and *bŭd-*, *bŭd-jârdŭ·ru-* occupied encampments. *â-bō·lo-* is a human orphan, omitting the prefix *barai·j-bō·lo-* is an orphan encampment, or one of which the old chief is dead and the new chief not yet appointed. This was the case with the Brigade Creek Andaman Home, which is the one here meant. *lī·a* of, postp. *ōt-yŭ·lur-da* head (Cl. 6) -chief, from *yŭ·bur* govern.]

26. *kâ·to ngŏng jō·bo ŏl-bĕ·dig kâ·rapta châ·pikok!* May no snakes or centipedes bite you there. [*kâ·to* there. *ngŏng* your, Cl. 5, one of the words in that class being understood. *jō·bo* snake, plural unindicated. *ŏl-bĕ·dig* and, see 20. *kâ·rapta* centipedes, from *kâ·rap* bite as a stinging insect. *châ·pi* bite in any way. *kok* would-that-they-may-not, *dâ·ke* and *ngō·ke* are used as the imperative don't! *kâ·to ō·yu lī·r-kok* there permission go-I hope may not = I hope they won't let you go there; *ngŏ pâ·kok* I hope you won't fall. As to the wish expressed see the farewell in 29.]

27. *dī·rapteke ñgâ yâ·bnga yâ·ba.* There's nothing more to say at present. [*dīrap* lately, *tek* from, postp., the whole meaning, 'at present.' *ñgá* more, see 23. *yâ·b-nga* say, verbal subst. = saying. *yâ·ba* not.]

28. *med·a ârdŭ·ru len ij·imŭ·guen·inga ititâ.nke.* We send salaam to all. [*med·a* we. *ârdŭ·ru* all. *len* to, postp. *ij·i* a common prefix, implying apparently 'separation,' but its signification in compounds is lost, it is frequently omitted in this word. *mŭ·gu* face. *en·i-nga* take-(verbal subst.). The natives mean by the word to bend the head and touch the forehead, that is, to salaam, as they were taught to do by the Rev. Mr. Corbyn, the first person who had charge of them; it is a case, then, of a new word, which may be advantageously compared with the Greek προσκυνεῖν to play the dog to; sometimes *chillâ·m*, a mispronunciation of salaam, is used. *ititâ·n-ke* send-do, see 22.]

29. *kam wai mòl·òichik!* Good-bye! [*kam* here. *wai* indeed. *mòl·óichik* we, full form. The ceremony of taking leave by word of mouth is rather long. The host accompanies his visitor to the landing-place, or at least to a considerable distance. On parting, the visitor takes his host's hand and blows upon it; after the compliment is returned, the following dialogue ensues. DEPARTING VISITOR: *kam wai dol*, here indeed I. HOST: *ó* aye (a contraction for *ó·no* yes), *ŭ·chik wai òn*, hence indeed come, *tain tâ·lik kach òn yáte?* when again hither come who? = very well, go, when will you come again? DEP. VIS.: *ngâ·tek do ngat mīn ī·kke*, then-from (presently) I for-you thing take-away-will = I will bring away something for you one of these days. HOST: *jo·bo la ngŏng châ·pikok!* snake (euphonic *la*) you bite-may not = I hope no snake will bite you, compare 26. DEP. VIS.: *wai do ĕrgĕ·lepke*, indeed I on-the-land (*ĕr*) -watchful-be-will. They then repeat the ceremony of blowing on each other's hands, and part shouting invitations and promises for a

[p. 247]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

future date until beyond earshot. There are no Andaman words of greeting. Relatives on meeting throw their arms round each other and weep for joy. When any other persons meet, they simply stand looking at each other in silence for a long time, sometimes as much as half an hour, before one of them ventures to speak.]

Second Letter to *jam·bu.*

The sentences are numbered in continuation of the former.

30. *.mâm .jam·bu.* Worshipful Jumbo [see 1].

31. *med' ârdŭ·ru adbē·ringa.* We are all in good health [see 2].

32. *ñgâ·kà mar' dŭ·ru tek ō·gun.mar .lō·ra abyed·re yā·ba.* Up to the present Master *.lō·ra* is the only one of us who has not been ill. [*ñgâ·kà* as yet, see 5. *mar' dŭ·ru* contraction for *mar·at-ârdŭ·ru* our (Class 2) -all, the whole of us. *tek* from, postp. *ō·gun* only. *.mar .lō·ra* see 4. *ab-yed·-re* human (No. 4) -sick-was. *yā·ba* not.]

33. *ōl kichikachâ· ôtolâ·laire meda idai·nga-ba, til·ik yât mäk·nga dō·ga l'edâ·re.* We don't know how he has escaped (being ill), perhaps it is because he eats so much. [*ōl* he. *kichi-kachâ·* how, in what manner. *ôto-lâ·-lai-re* Cl. 7) escape-did. *med·a* we. *idai-nga-ba* know-(verbal subst.)-not = we are knowers not; *ba* at the end is a contraction for *yā·ba*, and never becomes *bā* (meaning 'small'), but is kept short and unaccented. *til·ik* perhaps, see 24. *yât* food, see 10. *mäk·-nga* eat -(verbal subst.) = eating, see 17. *dō·ga* much. *l'edâ·re* by reason of, 23.]

34. *mar·at dil·u abyed·yâ-te â·chitik ō·tolâ nai·kan âpâ·tada.* The rest of us who have been ill, are now in as good condition as before. [*mar·at* our, Cl. 2. *dil·u* remainder, see 7. *abyed·* (human, No. 4)-sick. *yâ·te* who. *â·chitik* now. *ō·tolâ* first, see Cl. 6. *nai·kan* like. *âpâ·ta-da* (animate. No. 3) -fat-(thing generally). The natives grow rapidly thin when ill, hence to grow fat is to regain health.]

35. *ō·gar l'uitâr·ire med·a .kât·chu l-n yō·boli·re.* Last month we visited Katchall Island. [*ō·gar* moon, *ō·gar-dē·reka-yabā·*-moon-baby-small, or new moon, *ab-dē·reka-* human baby, *ō·gar-dē·reka-* the moon two or three days old, *ō·gar-châ·nag-* moon-big, first quarter, *ō·gar-châu-* moon-body, full moon, (so *bā do-châu-* sun-body, is noon, and *gŭ·rug-châu-* night-body, is midnight), *ō·gar-kī·nab-* moon-thin last quarter, *la-wai·aga-nga-* waxing, *lâr-ō·doicâ·nga* waning. *l'â-* human, No. 3, with euphonic *l*, because apparently they regard the moon as a male, *.mai·a.ō·gar-*, Mr. Moon, and seem to look upon it as more like a man than any other inanimate object. The *sun* is regarded as female, and is hence called *.chān·a-.bō·do-*, Mrs. Sun. So also in German and Anglo-Saxon, the moon is masculine and the sun feminine. *itâr·i·re* extinguished-was, like any other light. *med·a* we. *.kât·chu* Katchall Island, one of the Nicobar group. *len* to or at *yō·boli·re* disembark-did, see 24.]

36. *kâ·to â·rla ikpō·r len pōl·inga bē·dig reg l'ârdă·ru leb igal·re mŭ·rgi bē·dig.* During the few days we stayed there, we bartered for a lot of pigs and fowls. [*kâ·to* there, see 26. *â·rla* day, pl. indicated only by the following word. *ikpō·r* really two, but often used for a few, especially with *â·rla*, see Cl. 5. *len* to or for, postp. *pōl·i-nga* dwelling, see 11. *bē·dig* consequent on, see 11. *reg* pigs, male or female, see 15 and 16. *l'ârdă·ru* several. *leb* for, postp. *igal·-re* barter-did, see 15, the subject is *med·a* we, in preceding sentence. *mŭ·rgi* fowls, an adopted Hindustani word. *bē·dig* also, when placed last, see *ōl-bē·dig* in 20.]

37. *kâ·to igbū·dwa-lōngkâ·lak bē·ringa-l'iglâ· ârdŭ·ru ûnrŭ·nda.* The people of that part are the best of all, they are all liberal. [*kâ·to* there. *ig-* Nos. 9, 10, 17. *bū·dwa* dweller in a hut or village, fellow-countryman, see 7. *lōng-kâ·lak* sign of plural, used because there is nothing else in the sentence to indicate plurality. *bē·ringa* good. *l'iglâ·* (*l'* euphonic) used alone means 'distinct,' but when joined to a word of quality it shews the highest degree, superlative, most good, best, *mai·a iglâ·* head chief. *ârdŭ·ru* all. *ûn-râ·n-da* (Nos. 7, 8, 12, 13, 16) liberal.]

[P. 248]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

38. *.mar .wō·i, .ī·ra-.jō·do bē·dig kā·to reg pā·ta igbā·dignga bē·dig mū·gum len pōi·chatnga l'edā·re reg-gū·mul lī·re.* While there, Masters *.wō·i* and *.ī·ra- .jō·do*, seeing the fat pigs for which their stomachs craved, broke their pig-fast. [*bē·dig* also, see 36. *reg pā·ta* pig fat, that is, fat pig, not pig's fat, see 34. *ig-bā·dig-nga* seeing-(verbal subst.), see 11. *bē·dig* consequent on. *mū·gum* inside or belly, *tārmū·gum* beneath. *len* to, postp. *pōi·chat-nga* fond of (any kind of food) -(verbal subst.). *l'edā·re* because of (see 23). *i.e.* feeling fond of food to their inside. *reg-gū·mul* pig-ceremony. We have no corresponding word to *gū·mul*, it belongs to the peculiar institutions of the Andamanese. Mr. Man says: "Although *.wō·i* had been recently induced to marry, he was only a youth of about 16, and had not yet gone through the ceremony of 'young man making' known as *gū·mul lō·ke* (*gū·mul* devour-does), when the young neophyte who has for some time past evinced his powers of self-denial, and thereby, in a measure, his fitness to enter upon the cares and trials of married life, is enabled after a course of three ceremonies (known as *yá·dī-gū·mul-* turtle ceremony, *á·ja-gū·mul-* honey ceremony, and *reg-jī·ri-* or simply, as here, *reg-gū·mul-* pig's kidney-fat or simply pig ceremony), which take place at intervals with a degree of external ceremony, to resume the use of these favourite articles of food. *lī·re* devour-did. These ceremonies apply to the young of both sexes before reaching puberty. After this period the individual is said to be *tó·tiga-*, which implies that he or she may indulge in any kind of food at pleasure. During the period (lasting sometimes 2 or 3 years) of their abstention they are called *á·kà-yâ·b-*, or *á·kà-yá·ba-* and the fasting period is termed *á·kà-yá·ba-*".]

39. *tārō·lolen atyed·re yā·bada.* They have suffered no ill consequences thereby. [*tārō·lo-len* last-to, that is, afterwards, see 18. *at-yed·-re*, *at* is the plural form of the human prefix *aṭ* (see 11). *yed* be sick. *re* past time, that is, men were sick. *yā·ba-da* not. They fancy that to break the *gū·mul* (see 38) will entail serious consequences, the fact being that they then generally gorge themselves with these rich articles of diet, and hence make themselves ill.]

40. *med·a á·chitik ē·kan leb rō·go ikpó·r mō·to-pai·chalen chī·lyuke.* We are rearing a few pigs for ourselves. [*med·a* we. *à·chitik* now. *ē·kan* selves. *leb* for. *rō·go* pig. *ikpó·r* two, that is, a few; as two is the largest number for which they have a name, they use it indefinitely, see 36. *mō·to* our own, *pai·cha* lap, *len* to, that is, 'in our midst.' *dō·to* s. *mō·to* pl. *ngō·to* and *ō·to* s. and pl. are the reflective forms of *dōt* s. *mō·tot* pl., *ngōt* and *ōt*, etc., as *ōl dōt jē·rke* he my-head shave-does, but *dōl dō·to jē·rke* I my-own-head shave-do. *chī·lyu-ke* fattening-are, see 17.]

41. *tá·rdī·lēa mar'dū·ru ōtpāg·i kāt·chu len yáu·gare.* The day before yesterday we all went again to Katchall. [*tár* probably 'beyond,' *dī·lēa* yesterday. *mar'dū·ru* we all, see 32. *ōt-pāg·i* again, *ig-pāg·i* is also used, see *ōt*, *ig*, in Nos. 14, 15, and 9, 10, *pāg·i* repeat. *.kāt·chu* Katchall. *len* to, postp. *yáu·ga-re* go-did, used for going to a particular place, otherwise *līr* is used.]

42. *ká·to ō·gun á·rla ū·batū·l bar·mire*, (but) spent only one day there. [*ká·to* there. *ō·gun* only. *á·rla* day. *ū·ba-tū·l* one, see Cl. 5, and also 10 and 43. *bar·mi-re* spend-did, passing the night there, as on a visit.]

43. *mē·kan lebrō·go ū·badō·ga mū·rgi jī·baba bē·dig ō·more.* We fetched a pig and very many fowls for our own consumption. [*mē·kan* ourselves, see *ē·kan* in 40. *leb* for, postp. *rō·go* pig. *ū·ba-dō·ga* one, or rather only one, an emphatic form of *ū·ba-tū·l*, see 10. *mū·rgi* fowl, see 36. *jī·baba* very many. *bē·dig* also. *ō·mo-re* fetch-did, see 16, *tō·yu-re* bring-did.]

44. *jū·rulen yá·di chō·ag árdū·ru bē·dig igbā·digre dō·na dū·tre yā·bada.* On the way we saw several turtles and porpoises, but speared none. [*jū·ru* sea. *len* to or in, postp. *yá·di* turtle. *chō·ag* porpoise, both rendered plural by the following word. *árdū·ru* several. *bē·dig* also. *ig-bā·dig-re* see-did. *dō·na* but. *dū·tre* spear-did. *yā·bada* not. The usual way to catch turtles is to harpoon them with a spear called *kawai·a lō·ke dū·t-nga-*, consisting of the *tōg-*, or a long bamboo haft, at one end of which a socket is provided for the *kawai·a-*, which is a short pointed and notched iron harpoon; these are connected by a long line.

[p. 249]

1 v [Errata: for á·kà-yá·ba- read á·kà-yâ·b-. Cf. Errata sheet, p. 296, cat. 116, Analyst]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

539

bĕ·tma-. The thick end of the *tŏŋ-* is called *ár-bŏ·rod-*, and the socket end *á·kà-chàng·-*.]

45. *med·a dī·lĕa ĕ·remlen mai·i l'á·kàtàng id·lia-gŏ·iya ighá·digre: kianchá· á·chitik kà·rin tŏ·ng pá·tke.* Yesterday for the first time we saw a *mai·i* tree in the jungle: we can therefore make torches here. [*med·a* we. *dī·lĕa* yesterday. *ĕ·rem* jungle. *len* in, postp. *mai·i* name of a kind of *Stereulia* tree. *l'á·kà-tàng, l'* euphonie, *á·kà* No. 11, *tàng* topmost part, this is any kind of tree, a fruit tree is *á·kà-tà·la-*, which may be from the same root. *id·lia-gŏ·iya*, possibly a contraction of *ed·a-lí·a-gŏ·iya* ever-of-fresh, quite the first. *ighá·dig-re* see-did. *kianchá·* therefore. *á·chitik* now. *kà·rin* here. *tŏ·ng* torch, consisting of the resin of the *mai·i* tree wrapped in leaves and principally used when fishing and turtling at night, full name *tŏ·ng-pá·t-nga-*. *pá·* make, only said of this torch *-ke* future time. The word for 'making' varies with different things made, thus, *ud·igmachág* make an oar, *butáu·i* make a house or hut, *kŏp* make a canoe, bow, etc., *tĕ·pi* make anything with cane, bamboo, etc., as in thatching, weaving, said also of a bee constructing its comb, *táu·i* make a pail, *lát* make a cooking-pot, *mán* make waistbelts, wristlets, or garters with pandanus leaves and string, *tá·i* make arrow heads by hammering out pieces of iron, see 46, *mai·a* make string by twisting the strands with the fingers.]

46. *.mamjŏ·la á·rtám á·rlalen chit·i ár·tike, tŏ·batek med·a ĕ·la dŏ·gaya tá·ike.* The former *.mamjŏ·la* always writing, meanwhile we are making lots of pig-arrows. [*.mam-jŏ·la* homes-chief, a word coined since the Andaman 'Homes' were established, and used in addressing the officer placed in charge of them. The first syllable appears to be a form of *mám* (see 1), and the whole word is an abbreviation for *mám-mai·ola* worshipful chief, of which some persons suppose it was first an English corruption, afterwards adopted by the natives. In this letter Mr. Man himself is referred to, as he ceased to be in charge of the 'Homes' when he was transferred to the Nicobars. *á·rtám* old, applied to animate or inanimate objects, but here it only means 'former,' for Mr. Man was not aged. *á·la-len* day-to, always. *chit·i* letter, a Hindustani word. *ár·ti-ke* tattoo-does. They have applied the word 'tattoo' to writing, as it were, scratching, scribbling. *tŏ·ba-tek* meanwhile, compare *entŏ·ba* already, before, *tŏ·laba* wait a little, *dentŏ·bare* elder brother. *med·a* we. *ĕ·la* pig-arrows, pl. indicated by next word. *dŏ gaya* many. *tá·i.ke* make-do.]

47. *mŏ·tot pai·chalen á·chitik del·ta ŏ·to-chŏ·nga jí·baba.* We have now got very many bundles of arrows in our possession. [*mŏ·tot* our. *pai·cha-len* lap-to, in our possession, see 2. *á·chitik* now. *del·ta* arrows, generic name for all arrows except the *chám-*, which is more of an ornament or toy. The several kinds are: *rá·tá-* with blunt wooden point for play, or before conversion into a *tí·rlĕd-*sharp wooden-pointed, for shooting fish; *tŏ·lhĕd-* with iron point, with or without barb, for shooting fish and small animals, etc.; *ĕ·la-* with movable iron blade-head, for shooting pigs and other animals, etc.; *ĕ·la lá·ka tá·pa-* with fixed iron blade-head, for the same purposes. *ŏ·to-chŏ·-nga* bundle of arrows or bows (see *ŏ·to* in Cl. 7, it is often used as a prefix to verbs), *chá* bind, as a parcel with string. *jí·baba* very many.]

48. *.malai· lí·a chá·rigma ŏt-lŏ·binga len já·bagda; ŏt-mŭ·gu kí·nab l'edá·re ŏl tŏŋ len ták·lake.* The Nicobar outrigger canoe is ill-suited for turtling; the narrowness of the bows prevents one from making full use of the spear. [*.malai·* Malay, meaning Nicobarese, who are probably remotely Malays, and are quite different from the Andamanese. *lí·a* of. *chá·rigma* outrigger canoe, the generic name for all canoes is *rŏ·ko-*, those in the neighbourhood of Port Blair are generally without outrigger, and much larger than the *chá·rigma-*. *ŏt-lŏ·bi-nga* (No. 14) hunt for turtles along the shore by poling-(verbal subst.). *len* for, postp. *já·bagda* bad. *ŏt-mŭ·gu* (No. 14) bow of boat, *ig-mŭ·gu-* face. *kí·nab* thin, that is, narrow. *l'edá·re* because of, that is, because of the bow being narrow. *ŏl* it. *tŏŋ* turtle-spear, see 44. *len* for. *ták·la-ke* inconvenience-does.]

49. *kianchá· lŏ·binga lĕ·dig met en-tŏ·lat-ke.* The consequence is that in poling the canoe we (frequently) fall. [*kianchá·* therefore. *lŏ·bi-nga* hunting the turtle by poling-(verbal subst.). *lĕ·dig* while. *met* us. *en-tŏ·-*

[P. 250]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

lat-ke cause-fall-does; *tō·lat* is to drop, and is here made causative by prefixing *en*, = makes us fall, see *en-ōi-jə·rke* in 21.]

50. *mō·da ngōl bi·rma-chĕ·lewa len min ārdū·ru ngā·na yā·te ititā·nke yā·ba, mōl·ōichik kākjā·bagike.* If you don't send us by the (incoming) steamer all the things we asked for, we shall be very disappointed. [*mō·da* if. *ngōl* you. *bi·rma-chĕ·lewa* steamer, see 3. *len* in, postp. *min* things, see 23. *ārdū·ru* all. *ngā·na* v. beg, ask for, *yā·te* which we asked for, but there is no indication of person or time. *ititā·nke* send, see 24. *yā·ba* not. *mol·ōichik* we. *kāk-jā·bagi-ke* heart-bad-are see 23, euphonically inserted i before *-ke*.]

51. *kā·rin·ŏgā tārtī·t yā·ba.* There is no more news to tell you. [*kā·rin* here. *ŏgā* more. *tārtī·t* news. *yā·ba* not.] 539

52. *mad·a ngōll' ārdū·ru tek tārtī·t kē·ringa igā·rike.* We are longing to have good accounts of you all. [*mad·a* we. *ngōl-la* you. *ārdū·ru* all. *tek* from, postp. *tārtī·t* news. *i-gā·ri-ke* long-for-do, i prefix, an abbreviation of *ŋ*, Nos. 9 and 10.]

53. *ŏgā·kā yūm kā lapā-re.* But little rain has fallen up to the present time. [*ŏgā·kā* as yet, see 5. *yūm* rain. *kā* little. *la-pā-re* (euphonic *la*, frequently prefixed to verbs), fall-did.]

54. *kam wai mōl·ōichik.* Good bye. [See 29.]

The above examples shew the mode of thought of the natives, and what most occupies their attention. They are some of the very few expressions of genuine untutored barbarians which we possess. The analytical translation which I have been enabled to give, by the help of Mr. Man (who has very carefully revised the whole), shews not only the meaning of the parts of the words and the method of construction, but the great depth to which Mr. Man has been able to penetrate, entirely from oral instruction, into the genius and vocabulary of the language.

The agglutinative nature of the language tends directly to the detection of basic forms, and Mr. Temple has very acutely pursued this into the theory of roots. He conceives that the roots are all properly monosyllabic, and generally end with a consonant, but that these monosyllables are frequently extended by the addition of a vowel or diphthong, or the same preceded by a consonant, in which the real meaning lies in the first syllable, though it has now been lost, while the expansions serve as modifications. Occasionally the roots are of three syllables. This chapter in Mr. Temple's grammar is one of the longest and most carefully studied, but his materials were too scanty, and, as the vocabulary increased, Mr. Man found it necessary to suggest such multifarious points for reconsideration, that it would be obviously premature to give the lists which Mr. Temple has furnished. It is to be hoped that the fuller vocabulary 193 000

[p. 251]

APPENDIX C.

THE FIRE LEGEND IN THE BOJIGNGIJI GROUP.

(The Rea Version is already given in the Text.)

539

BALAWA VERSION.

Dim-Dêra—la rita	*Kari-l'ong-tôwar — ta Pulaga*	*Pi tonga*	*akaapa l' — ama*
(a Man) long-ago	(a Place) — by God	his platform	fire bringing
— kata	*ang iâ*	*ahat-pâra*	*pagara — i l' — a — ra*	*Bulub*	*ka*	*Turbâr*
— wa	he taking	all—sun	born — i di — d	(a Man)	and	(a Man)
ka	*Bilichan*	*engat ata — jorugura*	*— i — ia*	*engat*	*at — pâkat*	*ma*
and	(a Man)	they	in-the-sea-was — i — did	they	fish	become
— nga	*engat ara — kichal-ama — ta*	*Rakwa-l'ar-tanga-kawâ — a*	*ala — dal*
— ing	they	carry-taking — by	(a Place)	-village — in	fire-mak-
— aga l' — a — ra
— ing	*di — d*

Portman's Rendering.—Dim-Dêra, a very long time ago, at Kari-l'ong-tôwar, was bringing fire from God's platform. He taking the fire, burnt everybody with it. Bulub and Turbâr and Bilichan fell into the sea and became fish. They took the fire to Rakwa-l'ar-tanga village and made fire there.

BOJIGYAB VERSION.

Tôl-l'oko-tim — en	*Bilâ*	*l'ang — gat — ga*	*Lurutat*	*l'ang at*	*ab — lauki — aga*
(a Place) — in God		sleep — did	(a Bird)	he fire	bring — ing
Lurutat	*l'ang — di — ga*	*kata ang Bilâ*	*l'ak — bâki — ga*	*kata Bilâ*	*l'ang — kaapi*
(a Bird)	sun — ol	them he God	burn — t	them God	awaken
— ga	*Bilâ*	*l'ang at lâ — ga*	*ang a*	*Lurutat*	*l'ata — tai-ala — aga*
— ol	God	he fire sun — ol	he then	(a Bird)	(with)	fire-hitt — ing
kata kal	*ang a*	*Tarakal*	*l'ata — tai-ala — ga*	*Chalter*	*l'ang — di — ga*
them again	he then	(a man)	(with)	fire-hit — did	(a Bird)	sun — ol
ang Law-Chan — lera da — aga	*Wâta-Rani — ra ata*	*Law-Chan*	*a'ang a — kadak — aga.*
he ancestors — to giv — ing	Wâta-Rani — in then	ancestors	they	fire-mak-ing.

Portman's Rendering.—God was sleeping in Tôl-l'oko-tima. Lurutat went to bring fire. Lurutat caught hold of the fire, then he burnt God. Then God woke up. God seized the fire. He hit Lurutat with the fire. Then again he hit Tarakal with the fire. Chalter caught hold of it. He gave it to the ancestors. Then the ancestors made fire at Wâta-Rani.

JUWAI VERSION.

Kuro-t'or-aik — a	*Wâta Mirit — la*	*Bilâ*	*l'âk — ama — i*	*pauker at — la*	*tap*
(a Place) — in Mr. Pigeon		God	sleep — t	wood fire — with	stealing
— chika	*at*	*laicha*	*Loch — lin a*	*hotak a*	*ila — kadak — china at — la*
— wa	fire the-late	(a Man)	*— to he*	them he	fire-make — did fire — with
Kurut-tatak — ani — in
(a Place) — at

Portman's Rendering.—Mr. Pigeon stole a firebrand at Kuro-t'or-aika, while God was sleeping. He gave the brand to the late Loch, who then made fires at Kurut-tatak-ani.

KOL VERSION.

Tôl-l'oko-tim — en	*Bilâ — la pat — ka*	*Lurutat — la*	*Oko-Emi — t*	*at kak — an*
(a Place) — in God	asleep — was	(a Bird)	(a Place) — in	fire too — k
Kilotat — ka	*lin*	*l' — a — chal — an*	*Min-tong-ta — kata*	*Min-tong-ta — kata -tak*
(a Man) — was	by	(he) — was — t	(a Place) — to	(a Place) — to -by
l' — ir — — kil — an	*Kilotat*	*l'ir — pin*	*l'ir — dik — an*	*l'irin — kilak — an*
(it) — out-was — t	(a Man)	charcoal	break — did	fire-make-did
a'a	*a'atam — tapar — an*	*at — ka a'ata — tapar — an*	*Min-tong-tik-pârick —*
they	alive — became	fire — by (they) — alive — became	(a Place) village —
in Jongil	*a'a*	*Poko — kilak — ani*
in ancestors	they	fire-make — did

Portman's Rendering.—God was sleeping at Tôl-l'oko-tima. Lurutat took away fire to Oko-Emi. Kilotat went to Min-tong-ta (taking fire with him from Oko-Emi). At Min-tong-ta the fire went out. Kilotat broke up the charred firewood and made fire again (by blowing up the embers). They (the people there) became alive. Owing to the fire they became alive. The ancestors thus got fire in Min-tong-tik village.